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Biography.

MEMOIR OF MRS. SALLY PHIPPEN.

MRS. SALLY, late consort of the Rev. George Phippen, of Lynn, Mass. was born in Middletown, Conn. Jan. 3, 1795. Her parents, Capt. Timothy, and Mrs. Sarah Savage, lived in the North Parish in that town, and having been among the first who publickly embraced the sentiment of believers' baptism in the place, were chiefly instrumental in procuring the constitution of the Baptist church, and the erection of a neat and commodious house for public worship in the year 1800—1.

To their pious labours in the cause of Christ, as the means, may be attributed the first serious impressions which were felt by the subject of this memoir. After they viewed religion to be a divine reality, and felt its influence on their own souls, her parents became tenderly solicitous for the salvation of their children. They taught them to kneel at the family altar, and to lisp the praises of God in hymns appropriate to morning, and evening devotion. The love of Christ in submitting to death to effect the salvation of sinners, and the necessity of a change of heart, in order to an interest in that salvation, were subjects frequently conversed on in the family, and perhaps not less frequently urged upon the

children as deserving their most solemn attention. Nor were these efforts on the part of the parents to promote the eternal welfare of their offspring, unavailing. It was not long before they had the happiness to see their eldest daughter under deep concern for her soul, and shortly after inexpressibly joyful in believing in Jesus Christ. The subject of this memoir, who was then about 7 or 8 years old, was deeply affected with the change wrought in her sister, and felt in no inconsiderable degree, for a child of her age, the necessity of a similar change in her own heart, in order to be happy. She would often weep when conversing on religion with her parents and associates, and sometimes would vent her feelings in prayer to God. The day on which her sister was baptized, she has ever considered as one of the most interesting days of her life. On that occasion, impressions were wrought on her soul which were not effaced in the day of her death. To the writer of this, she has often spoken of that day, and never to his recollection, but with feelings of the deepest interest.

There is one circumstance in the early life of the deceased, which ought to be particularly noticed; the more so as it may serve for an

example to others in similar circumstances. In the neighbourhood where she lived, there were several children nearly of the same age with herself, who regularly met together for prayer. These meetings were conducted with that order and solemnity, which would not disgrace the assemblies of aged Christians. They were held at the house of her father, and she usually took an active part in them. How interesting the scene, to view a group of young immortals engaged in the worship of their Maker! "Out of the mouths of babes and sucklings, God hath perfected praise!"

From this time, until she was 14 years of age, nothing particularly interesting took place in her feelings, unless we consider of particular interest those changes of opinion and feeling, to which persons are constantly subject, who are under the teachings of the Spirit of God. Her deportment was uniform and engaging. Meetings, whether for prayer, conference, or preaching, she numbered among her richest privileges, and always appeared to be happy, when in the company of Christians, and in listening to their conversation.

The advantages of religious instruction which she enjoyed, were far above what is the common lot of children. Her father's house was a place of resort for Christian pilgrims. His doors were ever open to receive the friends of Jesus, and especially the ministers of the gospel.

When they are religiously improved, the advantages to children to be derived from a free and affectionate intercourse with the saints, "the excellent of the earth," are incalculable. With the blessing of the Lord, such an intercourse may be instrumental in forming the character for eminent usefulness in future life.

At the age of 14, Mrs. Phippen's mind was impressed to an unusual degree with her lost state as a sin-

ner. She saw that the law was holy, just and good; that she had broken it in innumerable instances; that God would be perfectly just, in her condemnation. Her only plea was mercy, through Jesus Christ. But the distressed feelings of which she was then the subject, gradually wore away, leaving only some faint glimmerings of hope, that her heart was changed; and even these were transient as the "morning cloud, or the early dew." She did not say that she had any hope; but such was the change wrought in her, that her parents, and some of her Christian friends, saw that the arm of God was made bare for her salvation, and cherished the hope, that in due time it would be made manifest to herself, that she was a child of God. Her feelings for many months, were deeply interested in religion, nor did she at any time wholly lose the impressions of which she had been the happy subject.

Sometimes the affections of the most devout Christian are chilled. The soul is strangely indifferent to the cause of Christ, and even to its own felicity. The deceptive objects of the world, allure the believer away from God. His privileges cease to afford the happiness he once found in them. His duties become burdensome, and the evidences of an interest in Christ, which he once possessed, are lost. Alas! to what changes, to what conflicts, are the best of men exposed! How completely inadequate are they to their own safe keeping! Let us cease then, to wonder that it is as it often is, with the doubting, trembling soul! Mrs. P. retained an affectionate regard for Christians, and was sensible that religion is the only thing which can make the soul truly happy. But for many months, the world shared too largely in her affections, and its objects were pursued with an avidity, which in her retired, and more serious moments, she heartily condemned.

During the winter of 1812, her mind was much exercised on differ-

ent religious subjects. Among others, the doctrine of divine sovereignty in the election of grace, particularly interested her feelings. She was not opposed to the doctrine, but she could not comprehend it; she could not withhold her assent to its truth, for she found it in the Bible; though to her it was enveloped in a cloud of mystery.

Her distressed feelings, arising from the perplexity in which she found herself, induced her to converse with some particular friends on the subject. They endeavoured to explain it, and possibly were sometimes impatient that she was so dull to learn, or that she could not view it in the same light with themselves. Unquestionably it is as much the prerogative of the Holy Spirit to lead the sinner into clear and discriminating views of divine truth, as it is to awaken him while dead in sin, to a sense of his danger, or beget in his soul a thirst for the waters of life. That which could not be made to appear clear, and consistent with the benevolence of Deity to her view, by the light which her friends had endeavoured to throw upon the subject, was made perfectly so by the teachings of the Spirit of God. If the doctrine of election be true, thought Mrs. Phippen, my end, and all the means which are to bring me to it, are unalterably fixed. The effect of this reflection was, to rouse her from the stupor in which she had been living—her soul was in deep distress. It became a subject of solemn concern with her, to know if her peace was made with God. Her distress continued for some weeks—she frequently poured out her soul to God in prayer, and under an awful sense of her just deserts, supplicated his divine mercy. The Lord was gracious. He appeared for her, and caused her to hope in his name.

It was toward the close of the winter, in the year 1812, that she spoke publicly of the state of her mind, and of the hope she had in

Jesus Christ. Never, however, did she speak on this subject with that assurance which is observable in the conversation of some persons, who appear to be more eminently blessed of God with devout affections, and elevated joys. She ever exercised a godly jealousy over her own heart; for she knew it to be "deceitful above all things, and desperately wicked." In conversing on religious subjects, and particularly on Christian experience, she was always cautious, sometimes perhaps even to a fault, lest she should go beyond what she had actually experienced of the Lord's goodness in her own soul;—and yet to her most intimate friends, she would open her whole heart, and tell them her joys and sorrows—the reasons of her fears, and the ground of her hope;—a hope she had, which was more precious to her than worlds.

Mrs. Phippen was married in the autumn of 1812. She made a public profession of religion in the summer of 1816, and at the same time, joined the Baptist church in the city of Middletown, of which her husband was then Pastor. She continued her relation with this church, until her removal to Lynn; when she connected herself with the Baptist church in that place.

The numerous concerns of an increasing family so much engrossed her attention, that she did not keep a regular diary of her religious exercises. On detached papers, however, she frequently penned her thoughts, and sometimes wrote her feelings at full length; and in letters to her friends, she would often mention the dealings of God with her soul.

It may not be uninteresting to the reader of this article, to see a few extracts from her papers and letters.

The following is from a letter to a sister, dated Nov. 23, 1816.

"I fear, and I have reason to fear, my dear sister, that I am not sufficiently humbled under the blessings and privileges I enjoy;

but at times, I think, if I am not deceived, I have meat to eat that the world knows not of, and hope I am enabled to give God the glory. I never knew Mr. P. more engaged than he is at present. His preaching is very solemn. O pray with me for him, that he may be strengthened, and ever be found faithful in the great work in which he is engaged.....Religion, my dear sister, is of the first importance. Let me entreat you to be engaged in it. Though I am too stupid, I hope I can say in the darkest hours,

“My soul doth wish mount Zion well,  
Whate'er becomes of me.”

I hope all our Christian friends in Middletown will be more engaged than they have been, be up and doing, working while the day lasts, for the night will shortly come in which no man can work. I do wish the sisters there, would have a stated prayer-meeting once a week. Hope you, and —, will make it a point to attend. If the elder sisters don't feel the immediate importance of it, do meet by yourselves. You all profess to have a hope in Christ. He has promised that where two or three are met in his name, he is in the midst of them, and will bless them. I think of you, and trust I am enabled to look to “the Father of all good, to send you a blessing.”

Jan. 1st, 1817, she thus writes. This day commences another year. Have renewedly given myself up to God. O may I live more than ever devoted to that Being whom I profess to love!

Jan. 4th. I have just entered my 23d year. O how little have I done for God the past year! how little engaged have I been in his service. I have a wretched, wandering heart and mind! O that I might mourn over them, as God requires, and have that repentance which is unto life, which needeth not to be repented of!

Jan. 5th. May this day's opportunity make a solemn impression on my mind. Unworthy as I am, I have been privileged with meeting with the people of God, and have been permitted to meet at the table of the Lord. The season was solemn and affecting; but alas! my stupidity and coldness, rob me of my comfort. “O Lord, search me, and know my heart, try me, and know my thoughts, and see if there is any evil way in me, and lead me in the way everlasting.”

Jan. 25. I fear that God has given me over to hardness of heart, and blindness of mind. O that the Lord would again appear precious to my soul, and once more cause my heart to rejoice.

Jan. 26. Expect to go to the house of prayer this afternoon—may I go with a praying heart. I sometimes say, “O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night,” for my own sins, and for the sins of my fellow-creatures.

For some years, the Baptist church in Middletown, North Parish, or as it is commonly called, Upper Houses, had been destitute of stated preaching; in consequence of which, the society had become much scattered, and the church was in a low and declining state. In the fall of 1816, the few remaining brethren and sisters exerted themselves to obtain a preached gospel. They soon succeeded in their wishes, and were again favoured with the stated ministry of the word. On this subject, in a letter to her mother, dated January 26, 1817, Mrs. Phippen writes as follows: To expect a blessing, Christians ought to be much engaged in prayer, and let me, my dear mother, though I am but a child, entreat you and our dear Christian friends, to be earnest in your supplications for your minister, that a blessing may attend his labours. Ministers are but earthen vessels. Let us think a moment on the great, the solemn



charge they have committed to them. They are to clear their skirts of the blood of souls! How much they need our prayers, that they may be supported and strengthened in their great work. The effectual fervent prayer of a righteous man availeth much. Blessed promise indeed! what encouragement Christians have to pray!

In the Autumn of 1816, she wrote to her sister as follows:

“We cannot depend much upon temporal prosperity. We have been taught, or have experienced enough to teach us, that happiness does not consist in riches or honour. Let us then, my dear sister, examine ourselves, and pray the LORD to give us hearts to make a right improvement of what we receive. We know it comes from him who is too wise to err, and too good to be unkind. I cannot say, sister Julia, that I enjoy at all times, what is most to be desired. The hardness and ingratitude of my heart are so great, and I am so prone to give way to natural feelings, and propensities, that I am oftentimes afraid to indulge the hope that I have ever been renewed by the grace of God. If I am a Christian, surely I am the least of all.

As the foregoing extracts are a sample of Mrs. Phippen's religious feelings, it will be readily perceived, that her joys were not of the rapturous kind, but she was not a stranger to solid peace of mind.

She built her hopes of salvation exclusively on the merits of the crucified Son of God, and in the belief of the great doctrine of the Christian Religion, she was firmly established.

For some months previous to the sickness which terminated in her death, her health was peculiarly delicate, and it is highly probable she had apprehensions, that she should shortly close her mortal existence. Those apprehensions, however, if she was the subject of them, were secreted in her own breast. During the period

above mentioned, she expressed strong confidence in her Redeemer. On him she cast her cares, humbly hoping that he cared for her. She was unusually happy in religion, and her soul was daily preserved in a praying frame. Her closet witnessed the fervency of her devotions when alone, and when she had collected her beloved babes around her. Nor was her dearest earthly friend a stranger to those sweet seasons, when in union with him, she poured out her soul to God. Thus was the LORD preparing his servant for the hour of trial.

For more than a week after the birth of her fourth child, she appeared to be regaining her health. A relapse, however, ensued, which blasted her own, and the prospects of her friends. She languished for about six weeks, and on Wednesday the 3d of Sept. 1817, she closed her eyes on all mortal things, and as is humbly hoped, entered into the joy of her LORD. The following Friday, her remains were conveyed to the grave; and on LORD's day, Sept. 7, Rev. Mr. Bolles, of Salem, preached a funeral sermon from Job. xiv. 14.

Through all her sickness, the subject of this memoir exhibited no ordinary degree of patience and resignation to the will of God. For many days previous to her death, she was sensible she could not live. She most tenderly loved her family, but was enabled to commit them to the care of the great Shepherd of Israel. What most troubled her, was a fear that she should be left to murmur against the LORD; but from this it is confidently believed she was preserved; for not a murmuring word was heard to escape her lips during the whole of her sickness. She was calm, and willing that the LORD's will respecting her should be done, while she lifted up her desires to him for strength equal to her day. The LORD was gracious to her in preserving her reason to the last, so

that she knew her friends, though through extreme weakness, she was unable to converse with them for some days before her death. Thus closed the short and valued life of a dear and most affectionate

companion and friend. This memoir is written as a monument of the Lord's goodness to her soul, and with a desire that it may be beneficial to others.

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## Religious Communications.

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For the American Baptist Magazine.

COMMUNION WITH GOD.

[Concluded from last Number.]

COMMUNION with God will make us patient in troubles. How admirable was the language of Job in the hour of affliction! "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." What must have been his feelings when he uttered such sentiments! Must he not have had communion with God? must he not have been taught by experience, that his troubles were the corrections of a Father?

The pious man, when he has not for some time enjoyed communion with God, will feel uneasy in his afflictions; he will be disposed to think that all these things are against him; but when he communes with God, he has such sweet experience of his love and goodness, he is so divinely supported, that he feels patient and resigned to the will of his heavenly Father, and sometimes can even rejoice in tribulation and distresses.

Communion with God will produce an indifference to the world. This idea is expressed in strong language by the apostle Paul; "The world is crucified unto me, and I unto the world." Gal. vi. 14. "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things." Phil. iii. 8. This is, indeed, a very

great attainment, to which but few Christians arrive; for there is reason to fear, that too many are alive to the world, and have but a little of that holy indifference to it, which was expressed by this apostle. Deadness to the world cannot be obtained without communion with God. It is this which leads us to see the vanity and emptiness of all things here below; it is this which convinces us of the superior pleasures of religion; it is this which gives us a foretaste of heavenly joys; compared with which, the world with all its charms is but a bubble or a shadow, too insignificant to engage our attention.

Communion with God produces fortitude in the hour of danger. Whatever difficulties or dangers are before us, if we find that God is near, if we can ask of him direction how we ought to walk, and if he is pleased to instruct us, and direct us, we shall fear no evil; though we walk through the dark valley of the shadow of death, having God for our companion, we shall march fearless on, with minds perfectly composed "though death and hell obstruct the way."

By communing with God, we may do the most good to our fellow-men. We shall be the more likely to consider their situation, both as to their temporal and spiritual concerns; to

consider the duty of assisting them by all means in our power; and it is the more probable, that we shall be directed to use those means, which may be blessed of God for their good. The less Christians have communion with God, the more indifferent they are about the everlasting interest of their fellow-men; but when they enjoy daily converse with him, they feel with the apostle Paul, a great heaviness and continual sorrow of heart, for the salvation of their friends and mankind in general.

By communing with God, we shall be able to glorify him in the best manner. We shall be most likely to know his will; to be directed in the path of duty; to receive strength equal to our day; to be kept from the paths of sin; to be supported in the hour of temptation; and to live in all respects in such a manner, that others seeing our good works, may glorify our Father who is in heaven. This is of itself, a sufficient motive to induce us to seek, by every possible means, to enjoy daily communion with God.

If Christians wish, however, to obtain this desirable object, which conduces so much to their own happiness and to the glory of God, they must avoid those things which have a tendency to withdraw from them his favourable presence. They should guard against all immorality of conduct. God will not suffer sin in his people to go unpunished, or visit them with the communications of his love, while they without repentance, indulge themselves in sin. When David had backslidden, he appears to have had no communion with God, as in days that were past, when some of his pious psalms were composed. So Christians have found it in every age; when their conduct displeases God, he hides his face; he leaves them in darkness, and never grants them any manifestation of his love, till they repent, and return, and seek his face. Any unholy desires or

sinful passions, however secreted in the heart, will have the same effect. God looks at the heart; he requires truth in the inward parts: he cannot be deceived; and even if those secret sins should remain unobserved by Christians in their own hearts, they will effectually stop their blessed intercourse with God.

The vain pleasures and amusements of the world have a similar effect. It is a very difficult question to decide how far Christians may go, in their conformity to the world, without offending God. But a very pious man will not feel disposed to go as far as he can, any more than a very prudent man would venture to the brink of a dangerous precipice. To keep at a distance would be safe and prudent. One step too far would be fatal; and one step too far in the pleasures of the world, will prevent communion with God.

The business and cares of life, when they occupy too much of the attention of Christians, have the same effect. The cares of this life, says the Saviour, sometimes hinder the word of the kingdom, sown in the sinner's heart, from bringing forth fruit; and it is easy to conceive, that the business and cares of this world may hinder the believer from having communion with God. No one can serve God and Mammon. Religion and the world cannot be uppermost in the Christian's heart. If he wishes to enjoy communion with God, he must live above the world while he is in it.

The neglect of prayer and reading the Scriptures, or the performance of these duties in a careless manner, will interrupt communion with God. He requires to be worshipped in sincerity and truth; he abhors the service of the lips only, and frowns even upon his children when such sacrifices are presented.

What a wonder it is, that God should condescend to hold communion with mortals! The Psalmist exclaimed, "Lord, what is man.

that thou art mindful of him, and the son of man, that thou shouldst visit him." How insignificant is a worm of the dust when compared with the infinite Jehovah! He needs not our services; he stoops to receive the praises of angels! and yet he regards us, feeble clay! he condescends to converse, and even to reason with us! he admits us to an intimacy with him! he allows us to tell him of our sorrows and our griefs! he comforts, supports and encourages us as a faithful and affectionate friend! How highly we ought to value his friendship! how anxious we should be to have daily communion with God! This is all our happiness and all our desire! But how careless many Christians are respecting communion with God! how often they suffer interruptions! how often they walk without the light of God's countenance! and how often they fall into sin and temptation in consequence of their neglect and carelessness!

What is heaven? It is communion with God.

"Not all the harps above,  
Could make a heavenly place;  
If God his residence remove,  
Or but conceal his face."

The happiness arising from communion with God on earth, is undoubtedly of the same nature with that in heaven. The difference will be in degree. Though it is not possible for us to conceive of the employment of departed saints, yet it is reasonable to conclude that it will consist in beholding God, in an increasing knowledge of his character, in conformity to his will, and in constant communion with God.

GAIUS.

RELIGIOUS EDUCATION OF CHILDREN.

[Concluded from last Number.]

4. CONSIDER the consequences that may flow from a neglect of this duty.

Notwithstanding your sinful omission, your children *may be converted*; or they *may become good members of society*: but should they follow the suggestions of a corrupt heart, and involve themselves in wretchedness, you will suffer most severely in their sufferings; if they die without a good hope through grace, must you not charge yourselves as the accessaries to their eternal death? If the watchman, who neglects to warn the people of the approaching enemy, is accounted guilty of their blood, is that parent guiltless who employs not strenuous efforts, that his children may escape the wrath to come? Can one who possesses natural affection deliberately resolve, as far as in him lies, to do nothing to prevent his child from dying impenitent—from standing on the left hand of the Judge—from dwelling in "everlasting burnings?" But is not this implied in an habitual violation of this part of the divine command? To negligent parents, the language of God respecting Eli (1 Sam. iii. 11—15.) speaks in accents of thunder. I would entreat those who are placed at the head of families, most seriously to reflect on the history of that sinfully indulgent father; and as they would avoid his distress and punishment, let them avoid his crime.

5. The word of God expressly commands parents religiously to educate their offspring.

1. Gen. xviii. 19. Speaking of Abraham, the Lord says, "For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him." In this passage of Scripture, there are several things worthy of notice. God commends the conduct of the patriarch towards his children and household: and God commends nothing which is not really worthy of his approbation. Abraham commanded

his family; for their good he made use of that authority, which as a master of a family was intrusted to him. It is easy to perceive how contrary this procedure was to the language of many, who affirm, that in attending to the religious education of the young no restraint ought to be employed. How far the authority intrusted to a parent ought to be exercised, is a question on the discussion of which I am unwilling at present to enter: but that he possesses such power is most evident. The connexion between his commanding his children and household and their keeping the way of the Lord, ought not to pass unnoticed.

Abraham not only attended to the spiritual welfare of his children, but his whole household were regarded; and masters of families are under obligations to watch over the souls of all that are under their roof.

2. Deut. iv. 9. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons." In the 6th and 11th chapter of the same book, similar directions are given.

3. Proverbs xxii. 6. "Train up a child in the way he should go; and when he is old, he will not depart from it." When children are instructed from infancy in the truths and ways of God; when they are inured to submission, industry, and the government of their passions; when they are restrained and corrected, with a due mixture of firmness and affection; when they are trained up, as soldiers are disciplined to handle their arms, endure hardship, keep their ranks and obey orders; and when all is enforced by good examples set before them, and constant prayers made for and with them; they generally retain the early impression even to old age.—But a way

of talking to children about religion, while they are left to contract bad habits, and to indulge wayward tempers; and whilst they see little or nothing of the tendency of the gospel in the conduct of their parents or teachers, is very different from this "nurture and admonition of the Lord;" and often leaves a rooted prejudice in the mind against those truths, of which they heard much, but perceived no good effects." *Scott.*

4. Eph. vi. 4. Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.

Other Scriptures might have been adduced, but these are sufficient.

To comprise in a few words what has been said on this part of the subject. If parents have any affection for their children, if they sincerely desire that they may escape the miseries of hell, and enjoy the happiness of heaven, if they have any regard to the authority of the Bible, let them attend to the religious education of their children.

But against the duty which has been inculcated, objections are urged.

It has been said, "Parents cannot convert their children." True; and this is not enjoined upon them. But shall they refuse to employ the means put in their power, because to God belongs the prerogative of rendering them efficacious?

It has been objected; "Such instruction will render those who receive it self-righteous." But the abuse of a thing is not a fair argument against the use of it. It is admitted that this effect has sometimes been produced; but will that excuse the parent from his duty? Besides, it should be his aim to avoid the errors into which others are fallen, and to conduct his instructions in such a manner as to oppose self-righteousness.

It has been said; "It is selfish to feel so much solicitude for the conversion of one's own children." Would to God that such selfishness

was more prevalent. There is but little danger of feeling too great anxiety; your fear should be entirely, lest you should have too little concern. The fact is, he that most ardently desires the salvation of his own family is the man who will pray fervently for the salvation of others.

Again it has been said—but away with these objections. The duty is so manifestly enjoined that it is needless to answer all the cavils of him who is indisposed to perform it. It is not from scruples of a correct conscience that this command of GOD is violated. The great cause of this neglect, not to mention inferior ones, is the depravity of the heart, manifesting itself in the forms of spiritual sloth, criminal indifference to eternal objects, unconcern as regards the future well being of the individuals around us. This unconcern, the parent may deceive himself by calling reconciliation to the will of GOD. But should his child be seized with some dangerous complaint, he would not exhibit this apathy. His countenance and his actions would plainly indicate that he desired its recovery. O that his actions would indicate his desire, that spiritual health might be imparted to his child by the Physician of souls. Let the parent think of eternity, and then let him ask, whether any labours or exertions can be too great, the object of which is to prevent that eternity from being to his children an endless continuance in misery?

To the writer of these remarks, it is a cause of regret that he has not more powerfully enforced the important duty, on which he has written; he hopes that some abler pen will be employed on this subject. It is his desire that the Spirit of God may impress with divine energy on the minds of parents, the solemn obligations they are under to those committed to their care.

TABOR.

For the American Baptist Magazine.

ON AN EVIL HEART OF UNBELIEF.

WE have frequent opportunities to read elaborate refutations of the opinions of formal unbelievers, or professed infidels; these are probably highly beneficial to the cause of religion; but no doubt, many persons suppose themselves very good Christians, because they profess a belief of the Bible; although neither their hearts nor lives are conformed to its requirements. Infidelity of opinion is indeed bad; it is the fruit and evidence of a very depraved and indurated heart; and almost uniformly attended with a stubborn inflexibility of mind, which yields to no religious impressions: *The conscience*, as St. Paul expresses it, *being seared as with a hot iron*. Infidelity of the heart, even in those who probably would be shocked at the idea of renouncing the Bible, or questioning its divine origin, is in many respects equally bad and dangerous, and draws after it a train of consequences equally fatal. The Apostle in writing to the Hebrews, of whose strong propensity to unbelief he had but too many melancholy proofs, warns them of this dangerous inmate, in the strong and pathetick language dictated by his warm zeal for the glory of God, and the interest of the Redeemer's kingdom; as well as his pure and unaffected love for his brethren, his kinsmen according to the flesh: *Take heed, brethren, lest there be, in any of you, an evil heart of unbelief, in departing from the living God*. In the view of the inspired and experienced Apostle, an *unbelieving heart* is to be accounted an *evil heart*. It is so in a very eminent degree, and in the fullest sense. It is an evil heart, because it is in opposition to God. It is also the exercise of a carnal mind, which is enmity to God, not subject to his law, neither indeed can be. St. John as-

tures us, that God is light, and in him there is no darkness at all. But an unbelieving heart, perversely and basely prefers darkness to light. So said our Saviour to the unbelieving Jews, and of course to all other unbelievers. This is the condemnation, that light is come into the world; and men loved darkness rather than light. If unbelief was the effect of any natural and unavoidable defect of the understanding, or the want of sufficient light and evidence in the gospel; the unbeliever would be furnished with an excuse: but a principle of fixed enmity and disaffection to the infinite source of goodness and excellence, admits of no excuse. To be opposed to God, is to take sides with the grand enemy of all goodness, and to lend our influence, and exert all the powers we possess in opposition to the peace and felicity of the rational universe. Surely a heart capable of all this, is an *evil heart*. But an unbelieving heart does all this, and more. It is not only opposed to God's general character, but is utterly opposed to some of the brightest and dearest perfections of the divine nature. Truth is an essential attribute of Deity. It is essential to his nature and glory, and is the fundamental ground of the happiness of all holy beings. Indeed, without it, he would be unworthy of confidence, and unfit to govern the universe. He could no longer be estimated a proper object of adoration, or source of rational happiness.

To deny the truth of God, big as it is with impiety, blasphemy, and atheism, is the very crime, or rather complication of crimes, of which every unbelieving heart is guilty. He that believeth not, hath made God a liar; because he believeth not the record God hath given concerning his Son. It follows, that an unbelieving heart is opposed to the mercy of God, as revealed in the Gospel. The tes-

timony of God, concerning his Son, is, that he came into the world to save sinners—That he is the propitiation for our sins—Our advocate with the Father—The Mediator between God and man;—and that there is no other name, by which we can be saved.—Through the merit of the Son of God, salvation is freely proposed to sinners; who are generally invited to come, without money or price.—The Divine Being, in infinite mercy, even condescends to expostulate and entreat; saying, Turn ye, turn ye, why will ye die? O house of Israel. But the unbeliever proudly and disdainfully rejects, and tramples under foot, all this boundless grace and goodness. Is it not, then, evident, that an unbelieving heart, is an evil heart?

It is equally true, that the unbeliever is opposed to the wisdom of God. The manifold wisdom of God, is displayed in the Gospel: St. Paul celebrates it, as the depth of the riches, both of the wisdom and goodness of God. Angelick minds are lost in wonder, when contemplating the infinite display of divine wisdom, manifested in the scheme of salvation by Jesus Christ.—The justice of God satisfied—the law of God honoured—the mercy of God displayed; and vile sinners, the recreant race of apostate Adam, saved; and all this, by the death of the Son of God! Surely this will fill all heaven with acclamations of praise, and furnish matter for an eternal anthem, of *Glory to God in the highest*, among the seraphick choirs above. Yet, strange and unaccountable as it is, the unbeliever despises this wonderful display of divine wisdom, and mercy, and prefers his own consummate folly and madness, and leans to his own brutish and misguided understanding, rather than confide in the wisdom of God, who is the origin of intelligence. He that formed the eye, shall he not

see? He that planted the ear, shall he not hear? He that gave to man understanding, shall he not know? If it needed any further proof to convict the criminal, and evince, beyond the possibility of reasonable dispute, that an unbelieving heart is an evil heart, we have it in the justice of God. Shall not the Judge of the whole earth do right? Is God unrighteous who taketh vengeance? God forbid. God will neither punish nor threaten to punish without sufficient demerit in the subject; yet the merciful Jesus, who was perfectly acquainted with the method of the divine administration, denounces damnation upon the unbeliever. Indeed he assures us, that he that believeth not is condemned already, and that the wrath of God abideth on him.

Finally, to sum up the whole, a heart of unbelief is in a state of *departure from the living God*. They that are far off from God perish. This is the unhappy state of every unbeliever. He forsakes the fountain of living water, and hews out broken cisterns, which can hold no water. The language of the believing heart is expressed by David in the sweet strains of devotion and gratitude: How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life; in thy light shall we see light. So far is the unbelieving heart from any relish for those sublime pleasures, that it is charged by the inspired writer, of saying unto the Almighty, Depart from us, for we desire not the knowledge of thy ways. To the believer, the ways of wisdom are ways of pleasantness; and all her paths are peace. They are not so to the unbeliever, the genuine language

of his heart is: It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? To the believer, Christ is precious.—To the unbeliever, he is a stone of stumbling and rock of offence.—The believer says to Christ, To whom shall we go? thou hast the words of eternal life.—The unbeliever says of Christ, He is a Samaritan, and hath a devil; why hear ye him? The believer sees him as the only begotten of the Father, full of grace and truth, and receives of his fulness and grace for grace.—The unbeliever views him as a root out of a dry ground, having no form nor comeliness; and possessing nothing desirable. Such is the perverse and wicked temper of an unbelieving heart. It is opposed to God, opposed to Christ, opposed to all holy beings—to the happiness of the rational universe, and even to the best and only real happiness of the person who possesses it. If such a heart be not evil, it is impossible to conceive of any thing which is so.

Professors of religion should be extremely careful, that they do not live and act under the baneful influence of this dangerous principle. Keep your hearts with all diligence; for out of them are the issues of life. Such as are not professors, ought to be convinced, that it is by no means so innocent, as they have been prone to imagine, to live in a state of unbelief: let them hear and tremble at the solemn declaration: *He that believeth not, shall be damned.*

PHILOLOGOS.

ANECDOTE.

*To decline a Duel, is considered a mark of Cowardice.*

COL. GARDNER WAS ONCE challenged, and declined. His reply was, "I am afraid of sinning—you know I am not afraid of fighting."—*Queery*. Was Col. G. a coward?



## Missionary Intelligence.

AMERICAN BAPTIST FOREIGN MISSION.

*Extract of a Letter from Rev. GEORGE H. HOUGH, dated Rangoon, Feb. 20, 1817, to the Rev. Mr. BENEDICT.*

Very dear Brother,

I COULD not, before I came here, form any idea, how my time would be occupied after I should become engaged in the work for which I came hither, and therefore made promises to write more, and oftener than I fear I shall be able to do. I often think, how happy I should be, could I step into your house, *or you into ours*, and spend a few hours in telling you all my mind, how I feel, and what I want should be done for these miserable Burmans; but while this pleasure is denied me, there is a *hope* constantly administering to my mind a sweet consolation, that we shall see each other in a better "*house not made with hands.*" Such a hope as this I would not exchange for any consideration; no, not even for the felicity of meeting all my friends again in this world.

Since I have been here, I have felt in a good degree assured that I am in the path of duty. I am in a work, with which my soul is delighted. My spiritual enjoyments seem much to have increased, and I am enabled to look forward with an increased confidence to the end of this, and to another existence. I am not, however, *free* from a state of uncertainty on the subject of my own salvation; yet on self-examination, my heart appears to have its hold on divine truth strengthened; and surrounded with objects of human kind in a most lamentable state of religious debasement, it is impossible for me not to esteem the precious gospel of the grace of God as the richest source of sacred consolation.

I can say truly, I had no idea of a state of heathenism before I saw it. A warm-hearted Christian in America, would think that a poor miserable idolater would leap for joy at the message of grace. But it is not so in Burmah:

"Here Satan binds their captive minds  
Fast in his slavish chains."

The few with whom brother Judson has conversed since I have been here appear inaccessible to truth. They sit unaffected, and go away unimpressed with what they have heard. They are unconvinced by argument, and unmoved by love; and the conversion of a Burman, or even the excitement of a thought towards the truth, must and will be a sovereign act of divine power. We long to see that act of power displayed; even one instance would fill us with joy.

Heretofore this Mission has been in a confused state, and although it has existed for more than eight years, it has not been the means of inducing a single Burman to forsake his idolatry and turn to the Lord. The missionaries have been, from various causes, transient residents here. They first settled under the cloak of being preachers to the English, and it was by this means that permission was obtained from government "to build a church," in other words, a mission-house; and instead of appearing to the Burmans in the character of missionaries, or known by them as such, they have been considered as standing in a very different relation towards them. *There is no reason to suppose*, that their or our object in

coming here is known to but very few individuals. Brother Judson entering the mission while in this state, is now considered to be, and called, the *English Teacher*, and this, I presume, so far as I am known among the Burmans, is the case with myself, although there are no more than two resident Englishmen in the place. Such a situation is to us extremely irksome, more especially so when we see no reason why our real character and intention should be concealed. Undoubtedly a plain path would at first have been pursued with the greater facility, and it will be the best for us, finding ourselves out, to turn into it. We are deliberating what measures in this case ought to be adopted, and how we can most effectually remove wrong impressions and instamp new ones. We wish to be considered Americans and Missionaries. Although the natural operation of events would in time disclose the whole, yet we think it may prudently be assisted, by the aid of a change of dress, and a removal from our present situation to some other near or in the town, where we should be more conversant with the Burmans. May the Lord direct us in this thing.

Brother Judson has never yet been abroad to preach. He has applied himself constantly to the study of the language, with a view to the translation of the New Testament. We both concur in the opinion, that before preaching be undertaken to any considerable degree, some portion of the Scriptures should be in circulation. The Burmans, when any thing is said to them on the subject of divine truth, inquire for our Holy Books; and it is a pleasing fact, that scarcely a Burman, with the exception of females, is incapable of reading. Besides, during the progress of translation, many theological terms, appropriate to the different branches of doctrine, may be familiarly ac-

quired, and their use established, which without much consideration might be erroneously employed, and thus wrong ideas conveyed. Having, therefore, press and types here, we cannot conscientiously withhold from this people the precious oracles of God. This opinion has influenced us to issue, as soon as preparations could possibly be made, two small tracts, one a summary of Christian doctrine, and the other a catechism; the one I was enabled to print the latter part of the last, and the other the first of the present month; a copy of each I send you. By them you will see how much we need a new fount of types; many of the letters are almost illegible. These two little tracts are the first printing ever done in Burmah, and it is a fact grateful to every Christian feeling, that God has reserved the introduction of this art here for *his own use*.

We are now printing an edition of 500 of Matthew, brother Judson having commenced the translation the first of this month. We are calculating, should means be afforded us from home or elsewhere, and the Lord preserve us from interruptions, that besides the edition of 500 of Matthew, at the end of three years from this time, to give the whole New-Testament to the Burmans, to the number perhaps of 3 or 5000, on which of the two we are not decided. Such an event is a long while before us; but we are not enabled to act with vigour and dispatch. We are destitute of money and fellow-labourers. The expense of an edition of 5000 Testaments we hope will not discourage our brethren at home. The volume will contain at least 850 pages, or 107 half sheets, large 8vo. The construction of the Burman idiom swells it to this enormous bulk. The paper and a new fount of types for this edition will cost at least 3000 dollars; the wages of two pressmen (expecting myself

to set the types) will amount to 450 dollars; the expense of folding and binding, which I have set at the very cheap rate of 20 dollars, will reach the sum of 1000 dollars; other incidental charges are not brought within the scope of this calculation. We have but little doubt of our brethren in America co-operating with us in so great and important a work. Here are 17,000,000 of souls, "having no hope, and without God in the world;" 4,000,000 of whom can probably read the Scriptures, were they in possession of them.

Having been hitherto employed for the most part of the time in the printing-office, it has been impossible for me to make those advances towards an attainment of the language that I have desired, and that otherwise would have been the case. While my progress is necessarily slow in acquiring the language, I am comforted under the reflection, that my employment is of that kind which will rather assist, than retard my advance, and that without two or three years' study, I can be instrumental in conveying the knowledge of everlasting life to the Burmans. I am now thankful for that divine direction of my earlier years, which placed me in my honoured father's office, to acquire knowledge of a business, which it was impossible for me then to imagine, would be applied to that use, in which I hope it is, on the other side of the globe amongst the heathen.

On the subject of the religion of the Burmans I can now say but little. As they all believe in the transmigration of the soul, so their expectations of promotion in their next state of existence, are raised according to their deeds of merit, and they judge of a person's prior existence by his situation in this. In their system of religion, there are *five* cardinal prohibitions; viz. not to drink spirituous liquors, not to steal, not to take the life of any

creature, not to lie, not to commit adultery; but these have but little influence on the minds of the people. It cannot be properly said that they believe in a *God*, who governs all things. Their most exalted and venerable beings are those who have arrived to a state of nonexistence or eternal sleep, which is their happy state, and the *grand desideratum* of all. They now live under the dispensation of Gaudama, who, on account of his great wisdom and virtues, after having lived in all the possible shapes of existence, died, and was deified, or fell asleep no more to awake. The country is full of pagodas containing his images, which are of prodigious size, and by them he is represented in a sitting posture, the knees turned outwards, and the feet brought so far inwards, as that the legs cross each other; by some of them, however, he is represented in his supposed present state, lying upon his side asleep. Many of their pagodas and images are covered with gold leaf. The Burmans consider the world to be eternal, and that there is a fixed order of things. They believe, that for good works a person will be rewarded in his next state of existence, and that this reward will come by a necessary course of events. Those whose deeds are evil, on the contrary will be degraded, and if exceedingly wicked, will be sent to hell, or a place of punishment, to suffer more or less according to the nature of their crimes. The priests live by the voluntary contributions of the people, without labour, and in a state of celibacy, considering it almost an unholy act, or at least, an unbecoming vagrancy of the eye, if they look upon a woman. They go with their heads shaven and bare, and their dress is a yellow cloth tied round their middle, and then thrown over their shoulders. Their first business in the morning is to traverse the streets with their rice pots, to receive the free will

offerings of the people, which affords them their daily sustenance; they then commit to memory and repeat passages out of their holy books, and instruct children. By means of this last employment, which is performed gratuitously, the youthful mind becomes early initiated into that false religion, which binds them captives to the enemy of all righteousness. Many of the *kyoungs*, or dwelling places for priests, are seminaries for free education; by this means almost every man can read.

When a priest dies, he has peculiar honours paid him. I give you an extract from my journal:

"Feb. 4th. The Burmans burn their dead. The pomp and parade on such occasions are proportionate to the dignity and character of the deceased. The priests, especially if aged and full of "good deeds," have peculiar honours paid to their bodies when dead. Several months since, a neighbouring priest died, or *returned*, for Burmans think it undignified to say that a *priest dies*; his body was immediately wrapped up in tar and wax; holes were perforated through the feet and some distance up the legs, into which one end of a hollow bamboo was inserted and the other fixed in the ground; the body was then pressed and squeezed, so that its fluids were forced down through the legs, and conveyed off by means of the bamboos; in this state of preservation the body has been kept. For some days past, preparations have been making to burn this *sacred relic*, and to-day it has passed off in fumigation! We all went to see it, and returned sorry that we had spent our time to so little profit. On four wheels was erected a kind of stage or tower, about 12 or 15 feet high, ornamented with paintings of different colours and figures, and small mirrors. On the top of this was constructed a kind of balcony,

in which was situated the coffin, decorated with small pieces of glass of different hues, and the corpse, half of which was visible above the edge of the coffin, entirely covered with gold leaf. Around the tower and balcony were fixed several bamboo poles covered with red cloth, displaying red flags at their ends, and small umbrellas, glittering with spangles; among which was one larger than the others, covered with gold leaf, shading the corpse from the sun. Around the upper part of the balcony was suspended a curtain of white gauze, about a cubit in width, the lower edge of which was hung round with small pieces of isinglass; above the whole was raised a lofty quadrangular pyramid, graduating into a spire, constructed in a light manner of split bamboo, covered with small figures cut out of white cloth, and waving to and fro for some distance in the air. The whole, from the ground to the top of the spire, might measure fifty feet. This curious structure, with some *living* priests upon it, was drawn half a mile by *women* and *boys*, delighted with the sport, and in the midst of a large concourse of shouting and joyous spectators. On their arrival at the place of burning, ropes were attached to the hind end of the car, and a whimsical sham-contest by adverse pulling, was for some time maintained, one party seemingly indicating a reluctance to have the precious corpse burned. At length the foremost party prevailed, and the body must be reduced to ashes! Amidst this there were loud shoutings, clapping of hands, the sound of drums, of tinkling and wind instruments, and a most disgusting exhibition of females dancing, but no weeping or wailing. The vehicle was then taken to pieces, the most valuable parts of which were preserved, and the body consumed."

[To be concluded in next No.]

From the Luminary.

*Letter from Mr. JUDSON to the Corresponding Secretary of the Baptist Board of Foreign Missions.*

RANGOON, March 7, 1817.

Rev. and dear Sir,

SINCE the beginning of this year we have printed two tracts; the one, a view of the Christian Religion—7 pages, 1000 copies—the other a Catechism of 6 pages 12mo.—3000 copies. After which, finding that we had paper sufficient for an edition of 800 of Matthew, we concluded to undertake this one gospel, by way of trial, and as introductory to a larger edition of the whole New Testament. I am now translating the 11th chapter, and in the printing-room, the 3d half sheet is setting up. Having premised thus much concerning the present posture of our affairs, I proceed to mention the circumstance which induced me to take up my pen at this time. I have this day been visited by the first inquirer after religion, that I have ever seen in Burmah. For, although in the course of the last two years, I have preached the gospel to many, and though some have visited me several times, and conversed on the subject of religion, yet I have never had much reason to believe that their visits originated in a spirit of sincere inquiry. Conversations on religion have always been of my proposing; and though I have sometimes been encouraged to hope, that truth had made some impression, never, till to-day, have I met with one who was fairly entitled to the epithet of *Inquirer*.

As I was sitting with my teacher, as usual, a Burman of respectable appearance, and followed by a servant, came up the steps and sat down by me. I asked him the usual question, Where he came from? to which he gave no explicit reply; and I began to suspect, that

he had come from the government house, to enforce a trifling request which in the morning we had declined. He soon, however, undeceived and astonished me, by asking, "How long time will it take me to learn the religion of Jesus?" I replied, that such a question could not be answered. If God gave light and wisdom, the religion of Jesus was soon learnt; but without God, a man might study all his life long, and make no proficiency. But how, continued I, came you to know any thing of Jesus? Have you been here before? "No." Have you seen any writing concerning Jesus? "I have seen two little books." Who is Jesus? "He is the Son of God, who, pitying creatures, came into this world, and suffered death in their stead." Who is God? "He is a Being, without beginning or end, who is not subject to old age and death, but always is." I cannot tell how I felt at this moment. This was the first acknowledgment of an eternal God, that I had ever heard from the lips of a Burman. I handed him a Tract and Catechism, both which he instantly recognized, and read here and there, making occasional remarks to his follower, such as, "This is the true God—this is the right way," &c. I now tried to tell him some things about God and Christ, and himself; but he did not listen with much attention, and seemed anxious only to get another book. I had already told him two or three times, that I had finished no other book; but that in two or three months, I would give him a larger one, which I was now daily employed in translating. "But," replied he, "have you not a little of that book done, which you will graciously give me now?" And I, beginning to think that God's time is better than man's, folded and gave him the two first half sheets, which contain the five first chapters of Matthew; on which he instantly rose, as if his business was all done, and having received an

invitation to come again, took leave.

Throughout his short stay, he appeared different from any Burmans I have yet met with. He asked no questions about customs and manners, with which the Burmans tease us exceedingly. He had no curiosity, and no desire for any thing, but "MORE OF THIS SORT OF WRITING." In fine, his conduct proved that he had something on his mind, and I cannot but hope, that I shall have to write about him again.

March 24th. We have not yet seen our inquirer; but to-day we met with one of his acquaintance, who says, that he reads our books all the day, and shows them to all that call upon him. We told him to ask his friend to come and see us again.

March 26th. An opportunity occurs of sending to Bengal. I am sorry that I cannot send home more interesting letters. But I am not yet in the way of collecting interesting matter. I have found, that I could not preach publicly to any advantage, without being able, at the same time, to put something into the hands of the hearers. And in order to qualify myself to do this, I have found it absolutely necessary to keep at home, and confine myself to close study for three or four years. I hope, however, after Matthew is finished, to make a more public entrance on my work, than has yet been done. But many difficulties lie in the way. Our present house is situated in the woods, away from any neighbours, and at a distance from any road! In this situation, we have no visitors, and no passing travellers, whom we could invite to stop and hear of Christ. My attempts to go out and find auditors, have always occasioned such a waste of time, and interruption of study, as would not often be indulged in or justified. We are very desirous of building a small house near town, on some public road, but do not

venture to incur the expense. We wish further instructions, and further explanations of the views and intentions of the Board. The approaching triennial Convention, also, we contemplate with the deepest interest. May God give abundant wisdom, and zeal, and Holy Spirit.

Permit me to close with a word in behalf of Eastern missions. Great Britain and the United States appear to be the only countries which can, at present, take a very active part in missionary concerns. The British are fully occupied with India, Africa, and the South-Sea Islands. East of the British possessions in India, are Burmah, Siam, several other Indo-Chinese nations, the great empire of China, Japan, thence north indefinitely, and southward, the numerous Malayan isles. With all these countries the British are no more connected than the Americans. The British are under no greater obligations to evangelize them, than the Americans. They are not nearer the English, in point of transportation, than the Americans. And furthermore, throughout all these countries, the British are suspected and feared; but not the Americans.

The idea that the Western continent belongs to the Americans, and the Eastern continent to the British, however plausible at first sight, cannot bear a moment's examination. I apprehend, that all the North Western Indians, and the inhabitants of those parts of South America which are accessible, will scarcely outnumber the inhabitants of this single empire of Burmah. And on what principle can the Americans, who are perhaps half as numerous as the British, be let off with one twentieth or one thirtieth part of the work? But when we apply the case to the Baptists, it is still more decisive. There are about 500 Baptist churches in Great Britain, which average one hundred members each. There

are 2000 in America, which average about the same. Behold Ireland, also, almost as destitute as South America. And suppose the British should say—This is the proper province of our missionary exertions. Let us leave Asia and Africa to the Americans, and “not send our young men to the antipodes!”

Yours, respectfully,

A. JUDSON.

Rev. DR. STAUGHTON.

DOMESTIC DEPARTMENT OF THE BOARD.

*Extract of a Letter from Rev. J. M. PECK, to one of the Editors of this Magazine, dated*

St. Louis, Miss. Ter. Feb. 17, 1818.

Dear Brother,

I REACHED this place with my family, December 1st. Brother Welch, who crossed the Illinois Territory by land, arrived here a few days earlier. The latter part of our journey to this country was attended with much difficulty, owing to the dreadful state of the roads, and the excessive rains which fell almost every day. We found St. Louis, as we expected to find it, “a land of darkness.” It is one of the “dark places of the earth, full of the habitations of cruelty.” Vices of every description abound here: and yet it appears much improved in morals to what it has been formerly. Amongst the Catholics, error and superstition abound. Multitudes here are quite indifferept to all religion. Some things, however, are pleasing. Here are a few whom we count “the salt of the earth.” At present, there are four Protestant ministers in this town, viz. Rev. Mr. Giddings, a Presbyterian missionary from Connecticut, Rev. Mr. Rice, from Kentucky, who calls himself a *Cumberland Presbyterian*, and who follows mercantile pursuits, and two Baptist missionaries.

Mr. Giddings holds meeting on Lord's-day in one part of the village, and we in another. On evenings, he generally attends our meetings. On January 1st. brother Welch opened a school of about 25 scholars at five and six dollars per quarter. Shortly after, he established a meeting in the School-room, on Lord's-day and evening, and Wednesday evening. At first, only eight or ten came; now, our room cannot hold all that assemble. The audience are solemn, attentive, and often affected. One or two instances of conversion has occurred the winter past, and one or two cases of serious impression now exist.

February 8th, we hope will not soon be forgotten, as the beginning of a Baptist Church in St. Louis. Having previously arranged the business, we proceeded to give fellowship to eleven persons as a regular Church of Christ. The following was the order of the exercises of the day.

I opened worship, by attempting to preach (the first time for three months,) from 1 Cor. iii. 9th. “Ye are God's building.” Brother Welch then read our covenant and articles of faith, before the public, and the members gave their assent by rising. Brother Welch then made the consecrating prayer, and in the name of Father, Son, and Holy Ghost, solemnly pronounced them a church of the Lord Jesus. I gave the right hand of fellowship to each member, with a short address, and brother Welch gave a charge, or exhortation. The exercises closed by shewing forth the Lord's death in the Supper. It was a solemn, refreshing and interesting season. The congregation exhibited marks of deep solemnity, and profound attention. The following week, at a church meeting, it was resolved to attempt to build a house of worship. A subscription has been prepared, and from the little exertion already made, we hope to obtain assistance.

We have so arranged our subscription as to place the house and lot solely in the hands of the Baptist Church of St. Louis.

The expense of living in this village is much higher than in most of the villages in the Eastern States. House rent is extravagantly high, and very difficult to be obtained. I am obliged to give twelve dollars per. month for one small room, a cellar-kitchen, and a few other trifling conveniences; and yet this is called a low rent. Provisions, wood, groceries, and almost every thing necessary in a family, are likewise high. This is partly owing to the increase of population in this town, and partly for want of industrious settlers in the country, to supply the market on reasonable terms. From this statement it will be seen, that if we continue at St. Louis, our expenses, with the strictest frugality, will be something more than first anticipated by us, or the Board; and yet we cannot feel it our duty to leave this village at the present crisis, trusting that the Lord has something for us to do here.

This country is a most important missionary field. No just imagination can be formed of the vast and extensive field, on every side, and white already for the harvest. We are disposed to utter the Macedonian cry, "Come over and help us."

From St. Louis, to the South and West, are settlements extending through the country, and scattered about the wilderness as far as the Red river, especially about the Arkansas, St. Francis, White, and other rivers. To the North-West, are extensive settlements along the banks of the Missouri, for near three hundred miles, and interspersed through the country in different directions. To the East, is the Territory of Illinois, which at present, is an important field, and greatly needs missionary labour. Beyond the settlements of

whites, especially, west of the Mississippi, are tribes of tawny natives, roaming the forests, or scattered in villages, reaching to the Western Ocean, and to the cold confines of the North, far beyond the Lake of the woods.

The white people scattered through the above mentioned country, as far as we can learn, are in quite a different state from new settlements, and other places in the Northern States, where missionaries are sent. Those are nominally christianized, these are on the confines of heathenism, if not actually within its boundaries. Multitudes exist in this land of darkness, as ignorant of the true God, and the first principles of the Christian religion, as the natives of Hindoostan.

The Board instruct us to pay a particular regard to the Indian tribes; but it is a question whether *for the present*, it is our duty to pass over thousands of our white fellow-men, to reach the Indian settlements, while the first are equally needy, and present a prospect of more immediate usefulness. Should we receive *more help*, something might then be done for the Indians. We are not wholly unmindful of our instructions in this respect. One of our present scholars is a *half Indian*. Brother Welch has lately held a council with a chief of one of the bands of the *Sacks*, or *Saukees* from Rock river, but nothing of consequence is the result. He has two sons whom he wishes to learn the English language, but did not like to give an answer about receiving teachers into their tribe, without consulting other chiefs.

We learn nothing from the Eastern States, except from the Magazine, which we are much gratified to receive by mail.

With fraternal affection I am  
Yours, &c.

J. M. PECK.

REV. DANIEL SHARP.



## ENGLISH BAPTIST MISSION.

*Letter of Instructions addressed to the Rev. Mr. RICKETTS, by the Missionaries at Serampore.*

SERAMPORE, Nov. 30, 1816.

“ Dear brother Ricketts,

“ WE have been much encouraged by your disinterestedness and devotion to the cause of Christ. We hope that these desires will ever be cherished with the utmost solicitude, and that they will carry you forward till you become well qualified to speak the two languages, the Bengalee, and Hindoost'hanee, and be wholly absorbed in the blessed work of winning souls, so that this shall become as your daily meat and drink:

“ You are about to take up your abode as near as possible to what was once the capital of Bengal, and which is still called ‘the city.’ In your immediate vicinity you have more than a million of souls, without there being any other messenger of salvation beside yourself, who will care for their state. What an important, and most awfully responsible situation! Read Ezek. xxxiii.—Many of the persons who will visit and converse with you, will be found not deficient in reasoning and sophistry. You will, therefore, need a good knowledge of gospel doctrine, and of the languages in which you are to convey your ideas. We are very anxious that you should choose a place of abode very near to Moorshudabad, that you may be able, in as short a time and as frequently as possible, to itinerate through it, distributing in these interesting journeys the word of life, the precious seed which cannot perish, but must bear immortal fruit. If you live at too great a distance, the natives cannot visit you, and almost the whole of this immense population will die without ever having once heard the

glad tidings of salvation. The nearest healthful spot, therefore, to the city should be chosen. As your services at Berhampore will only be once a week, or so, you can easily visit it in a boat.

“ With respect to the dispositions we wish to recommend to you in fulfilling the great object you have in view, we need not enlarge: We are persuaded your own mild temper will ever preserve you from every harsh expression, and every thing else that would offend, rather than win the natives. Your aim is to draw, not to frighten or repel your hearers. Zeal for God, tempered with deep compassion for men—earnestness in your addresses, mixed with the tenderness of a kind and anxious parent, and a holy conversation, will not fail to gain you the respect and confidence of the natives. Your heathen and mussulman neighbours must always be welcome to your house and presence: nothing must give you greater pleasure than their visits, let them come at whatever hour of the day they may. Reading to them the divine word, accompanied with serious application and prayer, will shew them that you love their souls and that you are seeking their eternal good.

“ The doctrines we wish you to preach are, we hope, already interwoven into your own conceptions and gracious feelings. Those doctrines, however, which distinguish the gospel as a system of *redemption*, we wish you to lay as the basis of all your discourses: these are, the fall and total depravity of man—his being in an absolutely perishing condition, with his whole understanding dark, his entire affections polluted, and his whole will alienated from God, ending in a complete spiritual and voluntary incapacity to save himself—the overflowing mercy of God in Christ—the complete atonement, and perfect righteousness, and all-prevalent intercessions of Christ—his gracious nature—the

work of the Spirit—the necessity of regeneration and a holy life—the indispensable necessity of conversion—a future state of everlasting rewards and punishments. But as you will find that the awful deceptions under which all your hearers labour, are all connected with the merit of works, you must constantly labour to shew that salvation is by grace, through faith in Christ, and not of works. In destroying their confidence in works, you will, without the disagreeable labour of exposing these systems in detail, accomplish the work at once, and bring them immediately to the grand doctrine of faith in the Redeemer, where indeed they can alone find life and peace. The preaching of this doctrine by the apostle Paul, as well as the revival of it at the Reformation, and by Whitefield, and others, produced a harvest which yet replenishes and exhilarates the whole church of God; so that your work will not consist in gaining petty victories in argument over their superstitions, but in preaching the doctrine of faith, ‘of the cross,’ as the ground of acceptance with God, to the utter exclusion of all works of merit; and this doctrine being received, the mind will at once reject the whole system of superstition; and every direct and unwelcome attack on particular acts of idol worship will be rendered unnecessary.

“In prosecuting your ministry, you will consider yourself as a person bearing tidings, tidings of the last consequence to be known, enriching forever those who cordially believe them. But this news must be *carried* to the souls committed to you, as they are widely scattered, and know not as yet the value of a gospel ministry, nor the pleasures of meeting for congregational worship. Beware of the insinuation, that ‘mis-

sionaries can do little in the way of preaching; this must be left to the converted natives.’ To resist this temptation it is only necessary to listen to the apostle: ‘it pleased God, by the foolishness of preaching, to save them that believe.’ This then is to be your great and daily work, the most important and most necessary part of your whole ministry, *viz.* constant visits to the natives, either on foot, or on horseback, &c. If the natives are not visited, nothing can possibly be done in a case where ignorance is so great, and the natives so shy of familiar intercourse.

“We hope at some future time, to enable you to set up schools, but at present, funds are wanting.

“The spiritual state and labours of the native assistants who may be near you, must be watched over with a kind, but a daily attention: they must be stirred up to their duty; and the growth of religion in them will be an object you will not neglect. Upon their spirituality and Scripture knowledge depends their usefulness. Pray with and for them daily. Converted native assistants are, as means, the very hope of India.

“Thus, dear brother, we have given you a few ideas on the nature of that blessed ministry to which you have devoted yourself. Oh! that you may have, in an abundant degree, those influences which are absolutely necessary to all, to qualify them for this work, to make them useful in it, and to enable them to persevere. Our most affectionate concern and prayers accompany you. May you, in that day, present to the great Shepherd many children whom he may have given you, and hear him say, ‘Well done—thou hast been faithful over a few things: enter thou into the joy of thy Lord.’

“We remain,” &c.

*Letter from Dr. CAREY, to one of the Editors, dated*

Calcutta, Dec. 2, 1817.

My dear Brother in our common Lord,

I EMBRACE the present opportunity of writing, to assure you how highly I esteem your correspondence, and that of my other American friends. I am often ashamed that I do not write more frequently to you and them. I assure you it is not for want of inclination, but entirely for want of time.—It is with me an exceedingly difficult thing to command sufficient time for private reading, impossible to afford time to make visits, and almost impossible to receive them. In order to remedy this as much as possible. I appropriate two hours weekly, on the Tuesday afternoon, to receive inquirers, and others who wish to converse with me upon the affairs of their souls; and on those occasions I have usually a considerable number, whose conversation, and inquiries, frequently fill me with pleasure, and afford much encouragement.

The affairs of the kingdom of our Redeemer lie near my heart; and I trust there is a degree of prosperity attending it, which must give pleasure to all who feel any interest therein. As these accounts are regularly published, and I believe sent by brother Ward to America, it would be folly in me to enlarge on particular circumstances. Suffice it to say, that the work goes forward. There are instances of disappointment, and some of very distressing apostasy, or partial departure from God; but still the encouraging circumstances greatly preponderate.

When I first arrived in this country, there was but a very small number of Europeans who were not inclined to infidelity; and it would certainly have been accounted an insult to have introduced religion in a public company, as a topic of conversation. Things are

now greatly altered, and religion is far from being an uncommon topic. Indeed, a great number of persons, in every rank of life, are truly partakers of the grace of God; and are not ashamed of the faith of a crucified Redeemer.

In 1793, the year of my arrival in India, there was no one among the natives friendly to the gospel. Indeed, scarcely any of them knew any thing about it. There was no part of the Bible in their language; and consequently Christianity was condemned without examination; while the evil lives of many Europeans, and the inability of the natives to distinguish between genuine and nominal Christianity, led them indiscriminately to condemn all as Christians who were dressed in European clothes.

This season of ignorance is, I trust, drawing to an end. The wide spread of the Scriptures of truth, has gradually undermined that confidence which the natives of India formerly had in the Shastras, and great numbers are not only open to conviction, but actually despise in their hearts, the superstitions among which they live. It is clear to them, that there is a reality in the gospel, which deserves their close attention; and that Christianity is much more than a name. I now speak of that general conviction which I think I clearly see, without mentioning the instances of genuine conversion, in which the conviction is personal, and leads to a deep abhorrence of idolatry and its concomitants.

There is now in India a more than ordinary attention, to the setting up of Schools for the instruction of native children and youths in the different branches of learning. This meets with the hearty co-operation of the natives themselves, many of whom, persons of property, have subscribed liberally to this object; and it is a common thing for the principal people in a town or village to unite in an application for a school to be set up

in their place of residence. I think there are now about an hundred schools belonging to our mission, besides those belonging to other denominations.

By the last letter I received from brother Judson, he and brother Hough, with their families, were well. They are pursuing their great object, and we have every reason to believe that the power of God will ere long be exerted in the conversion of some of the Burman nation to our Lord Jesus. Indeed, at least forty persons of that nation, generally called Mugs, are now in Church fellowship, who were collected by the labours of our late brother De Bruyn, at Chittagong. To the unspeakable loss of that congregation, our brother, De Bruyn, lost his life a short time ago, having been stabbed in a fit of passion by a young man to whom he had acted as a father.....I am, my dear Brother, very affectionately yours,

W. CAREY.

P. S. Accept my best thanks, for the repeated presents of Magazines and other valuable books which I have received from you.

[Eng. Bap. Mag.]

From the Christian Herald.

LONDON MISSIONARY SOCIETY.

### OTAHEITE.

*The following letters call anew upon the friends of the Missionary Cause to rejoice and be thankful. God hath done great things for us, whereof we are glad, and to Him alone be all the glory of our success.*

Eimeo, Aug. 13, 1816.

Honoured Fathers and Brethren,

THE last letter we received from you was dated July 23d, 1814, and reached us in May, 1815, as we have mentioned before. And our last to you, was dated Sept. 5th, 1815, a duplicate of which, as usual, accom-

panies this. We gladly embrace the present opportunity of giving you a further account of the state of the islands and of the mission. At the time the above mentioned letter was written, the state of affairs in these islands was full of confusion and uncertainty; the balance, as far as we could perceive, was nearly equipoised; it appeared very doubtful whether the heathen party, who had taken up arms to avenge the cause of the gods and the ancient customs of their forefathers, might not prevail, and occasion either the extermination or banishment of all who had embraced Christianity, together with ourselves, at least, from these islands of Tahiti and Eimeo. The months of July and August, previous to the date of our letter, had been with us and our poor people a time of trouble and great anxiety. The 14th of July we had set apart as a day of humiliation, fasting, and prayer, and were joined by several hundreds of our people, in seeking mercy and protection from Him who has the hearts of all men in his hands, and to whose control all actions and events are subject. It was 'a day of trouble' with us; and we and our persecuted people did call upon Jehovah; and we think there is no presumption in saying, our supplications were regarded, our prayers were answered, and according to his promise, he did send us 'deliverance,' though not in the way we anticipated or expected.

Those people at Tahiti who had embraced Christianity, having providentially made their escape and joined us at Eimeo, their enemies, as we mentioned before, quarrelled among themselves. The Attelhuru party having fought with, and vanquished the Porionnu, Teharoa, &c. they and the Tairapu party who had assisted them, quarrelled again among themselves, and fought; when the Tairapuan's were conquered, and driven to the mountains. After this there was a

prospect of peace being established; and the people who on account of religion had fled to Eimeo to save their lives, were invited to return to Tahiti, and take re-possession of their respective lands. Those things made it necessary for the king and his people, and most of those about us, to go over to Tahiti, in company with the different parties of refugees, and according to an ancient custom of the country, to reinstate them in a formal manner in their old possessions.

On the arrival of the king, and those that followed him, at Tahiti, the idolatrous party appeared on the beach in a hostile manner; seemed determined to oppose the king's landing; and soon fired on his party; but, by the king's strict orders, the fire was not returned; but a message of peace was sent to them, which was productive of the exchange of several messages, and at last apparently issued in peace and reconciliation.

In consequence of this, several of the people returned peaceably to their different lands; but still fears and jealousies existed on both sides, and this state of things continued till Sabbath day, Nov 12th, 1815, when the heathen party, taking advantage of the day, and of the time when the king and all the people were assembled for worship, made a furious, sudden, and unexpected assault, thinking they could at such a time easily throw the whole into confusion. They approached with confidence, their prophet having assured them of an easy victory. In this, however, they were mistaken. It happened that we had warned our people before they went to Tahiti of the probability of such a stratagem being practised in case a war should take place; in consequence of which they attended worship under arms; and though at first they were thrown into some confusion, they soon formed for repelling the assailants; the engagement became warm and furious, and several fell on both sides.

In the king's party there were many of the refugees from the several parties, who had not yet embraced Christianity; but our people not depending upon them, took the lead in facing the enemy; and as they were not all engaged at once, being among bushes and trees, those that had a few minutes of respite, fell on their knees, crying to Jehovah for mercy and protection, and that he would be pleased to support his cause against the idols of the heathen. Soon after the commencement of the engagement, *Upufura*, the Chief of Papara, (the principal man on the side of the idolaters,) was killed; this, as soon as it was known, threw the whole of his party into confusion, and Pomare's party quickly gained a complete victory. However, the vanquished were treated with great lenity and moderation; and Pomare gave strict orders that they should not be pursued, and that the women and children should be well treated. This was complied with; not a woman or child was hurt; nor was the property of the vanquished plundered. The bodies also of those who fell in the engagement, contrary to the former barbarous practice, were decently buried; and the body of the Chief of Papara was taken in a respectful manner to his own land, to be buried there.

These things had a happy effect upon the minds of the idolaters. They unanimously declared that they would trust the gods no longer; that they had deceived them and sought their ruin; that henceforward they would cast them away entirely, and embrace this new religion, which is so distinguished by its mildness, goodness, and forbearance.

In the evening after the battle, the professors of Christianity assembled together to worship and praise Jehovah for the happy turn which their affairs had taken. In this they were joined by many who had till then been the zealous

worshippers of the idols. After this, Pomare was by universal consent restored to his former government of Tahiti and its dependencies; since which he has constituted Chiefs in the several districts, some of whom had for a long time made a public profession of Christianity, and had been for many months attending the means of instruction with us at Eimeo.

In consequence of these events, idolatry was entirely abolished both at Tahiti and Eimeo; and we have the great, but formerly unexpected satisfaction, of being able to say, that Tahiti and Eimeo, together with the small islands of Tapuamanu and Teturoa, are now altogether in profession, *Christian Islands*. The gods are destroyed, the maries demolished, human sacrifices, and infant murder, we hope, forever abolished; and the people every where calling upon us to come and teach them.

The Sabbath day is also every where strictly observed, and places for the worship of the true God have been erected, and are now erecting, in every district; and where there is no preaching, the people have prayer-meetings every Sabbath and every Wednesday evening, all around Tahiti and Eimeo.

But this is not all; we have also good news to communicate about the Leeward Islands. *Tamatoa*, or as he is now called *Tapa*, the principal Chief, has also publicly renounced idolatry, and embraced Christianity. His example has been followed by most of the other Chiefs, and a large majority of the people throughout the four Society Islands: viz. Huahine, Raiatea, Tahaa, and Borabora. Two Chiefs of Borabora, named *Tefaa-ora* and *Mai*, have distinguished themselves by their zeal in destroying the gods, and erecting a house for the worship of the true God. The Chiefs of these islands have sent letters and repeated messages to us, earnestly entreat-

ing us to send some of our number to them, to teach them also: and *Mai*, a Chief of Borabora, sent us a letter to remind us that Jesus Christ and his apostles did not confine their instructions to one place or country.

A war broke out lately at Raiatea also, one principal cause of which was that *Tapa* and others had cast away and destroyed the gods. The idolaters were resolved to avenge this, and consequently attacked *Tapa* and his friends; but were themselves, as at Tahiti, entirely defeated, and afterwards treated with much more lenity than they deserved; but though they were then subdued, yet there is still a party at Raiatea talking of war, and the restoration of the gods; but it is to be hoped that they will not be able to effect any thing of consequence, as the great majority of the people appear decidedly in favour of Christianity.

Since the above happy change of affairs at Tahiti, brother Nott, at the request of the brethren, went over on a visit to Tahiti, accompanied by brother Hayward. He preached to the people in every district all around the islands. Large congregations assembled with readiness every where, and their attention and behaviour were very encouraging. At the present time brother Bicknell is there, partly for the purpose of preaching to the people in the different districts, and thinking also that the voyage and journey might be conducive to the restoration of his health, which is much impaired, and has been in a very precarious state for many months past.

The School, notwithstanding former discouragements, has prospered exceedingly, and continues to prosper; though at present many hundreds of the scholars are scattered through the neighbouring islands, some of whom are teaching others in the different islands and districts where they reside, and thus, through their means,

some knowledge of reading and writing has spread far and wide.— There are at least 3000 people who have some books, and can make use of them. Many hundreds can read well; and there are among them about 400 copies of the 'Old Testament history; and 400 of the New, which is an abridgment of the four Evangelists, and part of the Acts of the Apostles.—Many chapters of Luke's Gospel in manuscript are also in circulation; and 1000 copies of our Tahitian Catechism, which several hundreds have learnt, and can perfectly repeat. The Spelling-books which were printed in London, of which we had we suppose about 700, having been expended long ago, we had lately 2000 copies of a lesser Spelling-book printed in the colony. These we have received and distributed; and there is an earnest call from all the islands for more books, the desire to learn to read and write being universal. We want a new edition of the above mentioned books, and are now preparing the Gospel of Luke for the press. We intended to send the Catechism and small Spelling-book to the colony by this conveyance, and get 2000 or 3000 printed; but having heard that a printing press is sent out for us, we thought it best to wait a while, notwithstanding the urgent call of the natives, as we wish to prevent expense as much as possible.

From a view of our present circumstances, our deficiencies, and the state of the mission, we rejoiced to learn that the Directors thought proper to accede to our request, and to add to our number, and that among those who are intended for these islands, there is a person that understands printing; we hope the others also are such as the present state of the mission particularly requires, and such as we have pointed out in our former letters, viz. 'such as possess a true missionary spirit, suitable abilities to acquire the language,

and to engage in the immediate work of the mission, particularly to assist in the translation of the Scriptures.' If this should be the case, and our hope be realized, we and our people will have cause to rejoice for such a timely supply.— On the other hand, should the case be reversed, our disappointment and regret will be proportionably great.

The present state of the islands makes us decidedly of opinion that there should be at least two missionary establishments, one for Tahiti and this island, and one for the Leeward Islands; but we are anxiously looking for the arrival of those brethren said to be coming to us, and for further information and directions from you, so that we may know better how to act.

We inclose another friendly letter of his Excellency Governor Macquarie; as also a letter from Pomare, concerning his family gods, which have been delivered to us, that we might either destroy them, or, if we think proper, send them to you. We have chosen the latter, and send them by this conveyance, nailed up in a case directed to Mr. Hardcastle. These are the king's family gods, and are a good specimen of the whole. The great national ones, which were of the same kind, only much larger, have been some time ago entirely destroyed.

Your brethren, &c. &c.

*Henry Bicknell, William Henry,  
Wm. Pascoe Crook, Henry Nott,  
John Davies, Samuel Tessier,  
James Hayward, Charles Wilson.*

To the Directors of the Missionary Society, &c.

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*Translation of a Letter from Pomare,  
King of Tahiti, (Otaheite.)*

To the Missionaries.

Friends,

May you be saved by Jehovah  
and Jesus Christ our Saviour.

This is my speech to you, my friends. I wish you to send those idols to Britane for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. Those were my own idols, belonging to our family from the time of *Tuaroamanahune*\* even to *Vairaatoa*†: and when he died he left them with me. And now having been made acquainted with the true God, with Jehovah, *He is my God*, and when this body of mine shall be dissolved in death, may the Three-One save me! And this is my shelter, my close hiding place, even from the anger of Jehovah. When he looks upon me, I will hide me at the feet of Jesus Christ the Saviour, that I may escape. *I feel pleasure and satisfaction in my mind; I rejoice, I praise Jehovah*, that he hath made known his word unto me. I should have gone to destruction if Jehovah had not interposed.—Many have died and are gone to destruction, kings and common people; they died without knowing any thing of the true God; and now when it came to the small remainder of the people, Jehovah hath been pleased to make known his word, and we are made acquainted with his good word, made acquainted with the deception of the false gods, with all that is evil and false. The true God Jehovah, it was he that made us acquainted with these things. It was you that taught us; but the words, the knowledge, was from Jehovah. *It is because of this that I rejoice*, and I pray to Jehovah that he may increase my abhorrence of every evil way. The Three-One He it is that can make the love of sin to cease; we cannot effect

\* *Taaraamonahune* lived some years ago, and was one of the ancestors of Pomare's family.

† *Vairaatoa*, one of the names of old Pomare, the king's father, and though a friend to the Missionaries, yet he was a most zealous advocate for the gods, and the old religion.

that; man cannot effect it; it is the work of God to cause evil things to be cast off, and the love of them to cease.

I am going a journey around Tahiti, to acquaint the Raatiras with the word of God, and to cause them to be vigilant about good things. The word of God does grow in Tahiti, and the Raatiras are diligent about setting up houses for worship; they are also diligent in seeking instruction, and now it is well with Tahiti.

That principal idol that has the red feathers of the Otuu is Temeharo†; that is his name, look you, you may know it by the red feathers; that was Vairaatoa's own god, and those feathers were from the ship of Lieut. Watts [in 1788;] it was Vairaatoa that set them himself about the idol. If you think proper, you may burn them all in the fire; or, if you like, send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods!

This is also one thing that I want to inquire of you; when I go around Tahiti, it may be that the Raatiras and others will ask me to put down their names; what shall I do then? Will it be proper for me to write down their names? It is with you—you are our teachers, and you are to direct us. We have had our prayer-meeting the beginning of this month, February; it was at Homai-au-Vahi; the Raatiras and all the people of the district assembled, leaving their houses without people. They said to me, 'Write down our names.' I answered, 'It is agreed.' Those names are in the enclosed paper, which I have sent for your inspec-

† Temeharo was one of the principal family gods of the royal family of Tahiti; but *Oro* was the principal national god, and to him alone human sacrifices were offered, at least in modern times. Temeharo is said to have a brother called *Tia*: these were famous men, deified after their death.



tion. Have I done wrong in this? Perhaps I have; let me, my friends, know the whole of your mind, in respect of this matter.\*

May you, my friends, be saved by Jehovah the true God. I have written to Mahine for a house for the use of the Missionaries; when they arrive, you will let Mahine know where the house is to be, and he will get the people to remove it there. Let it be at Uaeva, near you.

It is reported here that there is a ship at Morea, and I was thinking it might be the ship with the Missionaries; but it may be that it is only an idle report. However, should the Missionaries arrive at Morea, write to me quickly, that I may know. Let me know also what news there may be from Europe, and from Port Jackson. Perhaps King George may be dead, let me know. I shall not go around Tahiti before March.

May you be saved, my friends, by Jehovah, and Jesus Christ, the only Saviour, by whom we sinners can be saved.

POMARE, king of Tahiti, &c. &c.  
*Tahiti, Motua, Feb. 19, 1816.*

\* This was in imitation of us; for during 1814 and 1815, after our monthly missionary prayer-meetings, we used to take down the names of such as renounced heathenism and embraced Christianity in a public manner; but since the state of affairs is altered in the islands, and the profession of Christianity is become general, we have thought proper to discontinue the practice, as now not likely to answer the ends intended.

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## DOMESTIC MISSION.

### THE PILGRIMS.

*Extract of a Letter from Rev. IRA CHASE, to the Secretary of the Massach. Bap. Miss. Society, dated*

Clarksburg, Va. Jan. 6, 1818.

Dear Sir,

You have doubtless been apprized, by the public papers, that a

new sect, calling themselves Pilgrims, have lately appeared; and that they have excited considerable attention in those parts of the country through which they have passed on their pilgrimage to the West. One company of them (the other had proceeded by the way of N. Jersey,) I found, as I advanced on my route, were encamped at no great distance from me:—They were at Dryden, in the state of New-York. I thought it my duty to take some pains to learn, from their own mouths, their history and their religious system; and if possible, to convince some of them, of their delusion.

On the 26th of November, in company with the Rev. William W. Powers, pastor of the Baptist church in Virgil, I visited their camp;—for a camp it seemed to be that we were approaching, as the tops of their large covered waggon presented to the distant observer, the appearance of tents, and no other dwelling could be seen there, but a low hut, pointed out by the ascending smoke. It was on a spot of rising ground, amidst stumps and logs, and near the edge of extensive woods which defended it from the north and western winds.

Some of the men were in front of the hut, making baskets. Among them was a Mr. Joseph Ball, formerly a preacher of Woodstock, Vermont. Mr. Powers had seen him before, and from conversation with him, had obtained some evidence of his being a man of real piety. After giving him his hand with the usual salutation, he introduced me. We were both received in a friendly manner. My new acquaintance appeared humble, modest and affable. He invited us to walk in. Accordingly, we followed him as he entered, stepping over the boards, two or three feet high, which partly enclosed the south end of the hut; a temporary building hastily made of boards, all rough from the saw mill. The

north end was enclosed to the top. The sides and roof were formed by placing boards in a standing position, the one end of them resting on the ground, and the other, I think, on a pole over head. On the ground at the extremity of the room, were the beds, on which as I had been told, they all couch down at night. There were now lying on them an idiot child about two years old, and a feeble woman or two. Along the sides of the building were placed chests and boards, which served for chairs. Overhead were laid up two loaded muskets, ready for use. In the centre, there was a fire on the ground, and over it hung a pot for cooking. Some of the company were at dinner. They eat standing, and use neither knives nor forks. There were present five or six men, about a dozen women, many of them young, and eight or ten children. The whole number that belonged to the company, was between thirty and forty. Some were absent. The men wear their beard long, except on the upper lip, from which they occasionally shear it; and all, men and women, wear around them a girdle of bearskin with the hair on.

We continued in friendly conversation with Mr. Ball; and as soon as the way was prepared, so that it could be done without a seeming abruptness, I requested him in a kind and respectful manner, to give us an account of the rise and progress of their society. He readily commenced, and said that it arose a few years ago, in Canada, near the forks of the river St. Francis. What, I inquired, were the particular events which led to its formation? He was proceeding to tell, when a man distinguished from the rest by an aspect peculiarly hideous, and a thick, red beard of superior length, raised his voice:—‘Joseph!’ said he, ‘I want to speak a word to you—I’d rather you would ask that man why we are commanded not to be conform-

ed to the world.....I am terribly distressed.’ It was the Prophet—for a prophet the red-bearded man pretends to be. He rules the whole company as absolute monarch in all things secular and spiritual. He speaks, and his word is with them, *the word of the Lord*.

Mr. Ball (Joseph) turned round, and fixing his eyes upward, stood for a while motionless. The Prophet in the mean time, began to writhe and twist his body, as if in the utmost agony. At length utterance was given, and he delivered to Mr. Powers and myself, as a message from God, the most tremendous denunciations, in the most vulgar and abusive language that he could command. Fixing his eyes on me, he asked: ‘Be you a Lawyer?’ I am not, was my reply. ‘Be you a Doctor?’ I am not. ‘Be you a Minister?’ I attempt to preach sometimes. ‘Well, your first business is to repent, or you’ll be damned!’.....Amen! broke from the mouths of several of the company, at the close of each smart reproach as he proceeded. He and some of the others, men and women, poured forth upon us both, a torrent of abuse, such as surpassed all that may be heard in the grog shop, from the lowest of the profane rabble, when ministers of the gospel are made the theme of derision. It was aimed principally at me,—probably because I had introduced the subject of their origin, but neither of us was spared. Both were pronounced to be of the synagogue of Satan, going to destruction and leading others with us. ‘O rotten! rotten! you go about living on the best fare you can find,—preaching pride.....with your white handkerchiefs, and black coats, as slick as a mole.—Just as likely as not you spent half an hour in brushing them, when they were cleaner before than your characters. Hell and damnation, hell and damnation is your portion, if you don’t repent.’

But they could not express their feelings in words. They literally gnashed upon us with their teeth; and, from every quarter, came rapidly, in harsh and grating accents, with the finger of scorn pointed at us,—Yah, yah, yah, yah!

The Prophet, thundering out his anathemas, and brandishing his fist, drew nearer and nearer to the place where I was sitting. His hand had almost reached my face. What he would have done, left to himself, can only be conjectured. It is said that hearers, in this assembly of Pilgrims, have sometimes been seized by the collar, in the heat of an exhortation. But, happily for me, the gentleman who owns the land where they were encamped, had accompanied us. He stepped forward, and with a firm tone, told him: 'Now you shall stop;—strangers, who have given you no provocation, shall not be so abused on my land.' Upon this, the Prophet, full of inspiration as he was, thought it prudent to desist. He uttered, however, a few sullen replies to his landlord; but the storm that was bursting on us considerably abated.

Near its commencement, Mr. Powers, with a solemnity becoming the occasion, asked: Does the word of God any where justify your treating people in this manner? 'No,' said the Prophet, 'not the *letter*, but the *spirit* does.'

We perceived it was in vain to attempt to reason with him, or his followers; for whenever we began to speak, our voice was drowned by the clamours which they raised. Finding that I could not obtain from them there, any further account of their origin and faith, and observing that Mr. Ball seemed rather to be forced to acquiesce in the abuse of us than be forward in it himself, I sat down by his side, and in a low tone of voice, endeavoured to persuade him to walk out that afternoon, and let us have an interview with him alone. But as the

Prophet had sufficiently indicated his disapprobation of any further intercourse with us, all was in vain.—'I cannot go beyond the word of the Lord,' was the reply. 'I profess not to have any more authority than they who have spoken.'—'No, nor so much neither!' interrupted a woman, who was sitting by, with a kind of indignant tone.

Mr. Powers, just before we left the company, remarked to them, in allusion to the words of the Apostle: It is a very small thing to be judged of man's judgment, 'You'll find it isn't to be judged by *me*,' replied the Prophet.

I addressed them a moment, entreating them to search the Bible, and make that their guide; and then, as I had been introduced to Mr. Ball, and as he had, through the whole, appeared disposed to treat us civilly, I extended my hand towards him, to take my leave.—'Don't touch his paw!' was the cry; and the poor man stood like a statue, not daring to move his hand, nor speak a word.

With what emotions we retired from this scene of imposture and delusion, I shall not attempt to describe. It was, indeed, a striking exhibition of the melancholy consequences which naturally result from *leaving the Scriptures to seek for new revelations*.

The Prophet had received several new followers, at Dryden. Some of the people in that vicinity have, for years, been the subjects of various, and strange delusions; and they seem prepared to embrace almost any thing that is novel and extravagant. One of them, a certain John T——r, who arose in that place, set himself up, not long ago, as the leader of a party on the river Chenango. It is said he commenced a follower of Elias Smith, but he has gone far beyond him. He professes to have had visions and revelations; and he seems to aim at the subversion of all order, and the banishment of

all fundamental principles in the church of Christ. His followers, like the Shakers, dance at their meetings; and they address each other only by their first names. Thus their leader is called simply *John*; and they are themselves sometimes denominated *Johnites*.

He has a new method of establishing his peculiar tenets: He offers to swear to the truth of them.... a thing which he exultingly declares that persons of no other denomination dare to do. Sometimes, too, upon teaching a strange doctrine, he presents, to establish it, not proofs from the Scriptures, but living witnesses, and calls upon Joe and Peggy to testify if it is not so.

I was credibly informed that last winter, in order to answer, as he pretended, to a prediction in the Apocalypse, he had his horse painted, and carried a flag as he rode, on which was written, "St. John the Divine."

Some of his adherents, I was told, had lately visited the Prophet at Dryden; and it is not improbable that some of them will join the company of the Pilgrims.

Respecting that company, I forbear to relate the numerous reports currently circulated in the neighbourhood. I will now mention only one. It was said that, the day before I was there, they undertook, with the most frantic outcries, to expel Satan from the camp. Whether they were successful or

not, I leave it with you to judge, after reading this sketch of my interview with them.

Were we to look only at the ridiculous conduct of these deluded creatures, we might be disposed to let it all pass with a smile of contempt. But when we consider that they belong to the human family, and have immortal souls, the subject becomes a serious one. We blush for humanity. But what is more, we are pained at seeing that holy name, by which we are called, so dishonoured, and our fellow men groping, at noon-day, as they that have no light, and in danger of falling, with their blind and wicked guides, into the eternal pit.—We seem to hear a voice inquiring, *Who maketh thee to differ?* and we are constrained by gratitude, as well as pity, to labour and pray that the ignorant may be enlightened, and the wandering reclaimed. Surely it is important that the light of the gospel, in its purity, be sent into the benighted corners of our country. It would keep at a distance those ravening wolves that love to prowl in the dark, and waste the scattered flocks. Let the people be properly instructed;—*let the truth be built up, and error will fall of itself.*

Yours, dear Sir, with much esteem and affection,

IRA CHASE.

Rev. Daniel Sharp, Secretary of the Massachusetts Baptist Missionary Society.

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## Religious Intelligence.

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### REVIVALS OF RELIGION.

*Extract of a Letter from Rev. HERBERT MARSHALL, dated*

Woburn, March 25, 1818.

Rev. and Dear Sir,

By Christians, accounts of religious revivals are ever read with peculiar in-

terest. Every new manifestation, that the hand of the Lord is not shortened, nor his ear heavy; that the kingdom of darkness is falling, and that of light rising upon its ruins, is fitted to revive their joy and gratitude and zeal.

In this place, we have, the year past,

been allowed to witness the gentle distilling of celestial dew. After suffering his people to remain a long time in a state of coldness, God has at length visited them. Fifteen years have elapsed since the last revival in this town. That, although approved and shared in by some few in the Congregational society, was chiefly confined to the Baptist. But we are happy to state, that the present revival has been far more generally approved, and its influence much more extensively felt.

The commencement of this work, which took place as early as Nov. 1816, seemed to originate in Lord's-day evening Conference meetings. These, which were occasionally held before, but became stated as early as Aug. 1816, were at first held at private houses and only thinly attended. But, thinly attended as they were, a resolution was formed, "not to forsake the assembling of ourselves together," but to maintain these little meetings so long as even two or three would meet together. The meetings were maintained, and the number that attended them, instead of diminishing, gradually increased. Nor was it long before a disposition to converse and to hear, and a concern for the prosperity of the church and the salvation of souls, became manifest. A few Annas and Simeons, who had been long praying and waiting for the consolation of Israel, now began to be not a little revived, and to be fully convinced that prayer had been heard and answered, and that Jesus was at hand. Becoming zeal was manifest, in exhortations and prayers, especially in the latter; Conference meetings became fully attended; some began to inquire, in earnest, what they should do to be saved. Conference meetings began to be established in the other society; the number of anxious sinners fast increased; indeed, experimental religion began to be generally considered, the "one thing needful." The appearance of all our religious assemblies was changed. It was such, as plainly indicated that many were in their imaginations, by a secret invisible impulse, arraigned at the awful tribunal of God. Often did the steady, fixed countenance, and the gently flowing tear forcibly express the contrition of the heart. A spark, sometimes falls, kindles and spreads till a whole city is involved in flames: So did the divine spark which fell in Woburn, kindle and spread till nearly the whole town was involved in one sacred, gentle flame. Both societies and persons of almost every age have shared in the work. Many have been constrained to say, "Come and hear, all

ye that fear God, and I will declare what he hath done for my soul." "O! come, magnify the Lord with us, and let us exalt his name together."

In addition to our other meetings, for a considerable time we held one weekly, particularly designed for serious inquiring sinners. These we found interesting, and we think not unprofitable. Meetings more solemn, especially to persons called to watch for souls as one that must give an account, you can scarcely conceive. The number that attended, was frequently from twenty to forty. It is more easy to imagine, than to describe the feelings naturally excited on meeting with this number, most of them in tears under deep concern for their souls.

The relations of candidates for admission to the church have been very clear and satisfactory. They have expressed their full belief, that the heart is *totally depraved*, that *none can change it* but God, that Jesus Christ is a *whole Saviour*, and that all who are once united to him are sure to be kept by his power through faith unto salvation.

Our baptizings have been—in Dec. 1816, one; in April following, nine; and more or less in every month since, till Jan. 1818. The whole number that have united with the Baptist church, is seventy-nine: thirty-seven males and forty-two females.\* These seasons of baptizing have been peculiarly solemn and impressive. Some inquiring sinners are still found amongst us. Those who have made a profession, almost without a single exception, seem thus far to have lived to God.

One, who in this revival was thought to experience religion, has since been called home. From the first of his awakening he was favoured with a peculiarly deep sense of sin and of the extreme deceitfulness of the heart. In health he hoped, but with trembling. He never made a profession. At the time of his sickness and death he was far from home, and from all his relations and friends, excepting a brother in law and a cousin. The following is an extract of a letter written by the brother in law of the deceased, to his father.

New Orleans, Nov. 11, 1817.

Honoured and dear Father,

By the sad experience of many years, you have been taught the folly of pla-

\* *The number that have united with the Congregational church I think is nearly the same.*

cing any dependence on earthly enjoyments. From the fall of man to the present day, this has been a world of changes, of sorrow, and disappointment. Man's life is a chequered scene of good and evil. The present is to us a day of darkness, trouble, and sore visitation. Have pity upon us, O, our friends! for the hand of the Lord is heavy upon us. One of our little happy family is cut off and numbered with the silent dead. A kind and dutiful son, a tender and affectionate brother, is gone! Gone to appear before his Judge. It has now become a painful, but necessary duty to inform you, dear Sir, that on Saturday evening last, your—yes, your beloved son Isaac, died. May God be with you and sustain and comfort you under this sore affliction. I trust you have long enjoyed the sweets of the holy religion you profess. Cast your burden upon the Lord, and he will support you. Remember the injunction of an inspired Apostle, and do not mourn as those that have no hope. Your son, I trust, is gone before you to the realms of bliss. I doubt not, that he is this moment rejoicing and singing the praises of redeeming love. Very pleasant was he in life, and calm, serene and resigned in death.

He appeared to the last moment of life to have the full enjoyment of his reason. Being satisfied that his life was near to a close, I told him his situation. He did not seem to be alarmed, but told me he expected it; requested me to give him my hand, and said, My dear brother, you are the nearest earthly friend I have here; give my dying love to all my dear friends, and to your dear E. and children in particular. At another time he said, Give my best love to my dear father and sister S. and all my dear friends. Tell them that I am not afraid to die; that I have a hope in Christ; that I think I shall go to rest. A little before his death, he said, My dear brother, I am dying, but I am not alarmed. I know that I have been a great sinner, but I trust that my sins are pardoned, and that I shall go to live with Christ. He fell asleep, without a single sigh or groan. Never before did I witness such calmness in a dying man. O! withhold not the praise that is due to God's great name, for giving us reason to hope that our friend is gone to rest. Come, let us dry our tears and prepare to follow our departed friend to the realms of bliss; yea, and from henceforth, Write, blessed are the dead who die in the Lord."

HERBERT MARSHALL.

Rev. DANIEL SHARP.

From the Western N. Y. Baptist Mag.  
REVIVAL IN BRISTOL, STATE OF  
NEW-YORK.

The Church had become much reduced, and religion was at a very low ebb; owing probably, in a great measure, to a want of proper discipline, and mistaken ideas about it. The idea has too much prevailed that religion consisted in certain happy frames of mind; and, of course, that feelings are the rule of conduct.—This idea is destructive of gospel order, and renders the Bible of but little use. But there has always been a number who have maintained their travel in the worst of times, and *though faint, still pursuing*. I have frequently doubted whether my work was not done in this place, and often almost determined to leave the people. But when I reflected on the youth, who had become very numerous in our society, my purpose would change, and I found it hard to determine what was duty. But at length the morning dawned. There had been an increasing attention, particularly among the youth, for many months; but nothing very special appeared until about the first of last June. It was now evident, that a number of young people were under very serious impressions of mind. It increased. They were convinced of their totally lost and undone condition. No arguments were now necessary, to convince them of the total depravity of their hearts, of the absolute necessity of regeneration, or of the sovereignty of grace in effecting it. A number were brought, in the course of this month, to rejoice in pardoning mercy. On the first day of July, four persons were baptized. It was supposed that more than a thousand people were present on the occasion; and a more solemn scene, I never witnessed. The assembly appeared interested in the solemn transactions of the day, and many were very seriously affected. From that time to the present, the good work has progressed slow and solemn. More than sixty persons have publicly professed their faith in Christ. There are many, who, in the judgment of charity, have experienced a change of heart; but who have not yet made a public profession of religion. The subjects of this work are mostly young people, but many heads of families have been made willing to embrace religion. There are also quite a number of children, from seven to twelve years of age, who have related the exercises of their minds, to our great joy and satisfaction.

Their case is under consideration. It is probable, that when they have been instructed more perfectly into the nature and divine import of gospel ordinances, they will be received to baptism.

We cannot say, as is often said on such occasions, that this revival commenced among the professors of religion; or, that there appeared generally a spirit of prayer in the church. Yet there were some who appeared to have the cause of God at heart, and to be "grieved at the afflictions of Joseph."

We have met, comparatively speaking, with but little opposition. All, generally appeared convinced that the work was of God. I have not seen one instance of irreverent or disrespectful conduct at any of our meetings, or baptizing seasons. All have appeared friendly and solemn.

We have a very respectable number of singers, mostly young, who have always conducted with much decency and decorum.—The awakening appeared early among them, and they are almost all now members of the church.

We have heard no disputing about the ordinance of baptism; no subject of this work, that I know of, has had any doubts concerning it. The work has visited some families of our Congregational brethren, and the parents have consented with apparent cheerfulness, that their children, who had once been baptized, as they supposed, should be baptized and unite with us: and none have joined any other church.

Our assembly, though large, has been remarkably still and solemn. No instance of disorder or noise among those under concern of mind has appeared, or of extravagant joy in those who obtained relief. The subjects of the work, in every stage of it, made a very modest, but solemn appearance. They have seldom spoke, except when called upon to relate the exercises of their minds. This they have done very willingly, but in rather a low tone of voice. They have been clearly convinced of their totally depraved and ruined state; and their utter inability to help themselves. It has been very convincing, and truly a matter of joy, to hear them in the most humble and solemn manner, confess that they had never formed any correct idea of religion, and had no will or agency in the work which was effected in their hearts;—and then, with souls expanding with gratitude, and countenances beaming with joy, ascribe all the praise to rich and sovereign grace. Many, who have trusted in the Universal and Arminian schemes, have abandoned their errors, and been made to rejoice in that grace which reigns through righteousness unto eternal life.

The work is still progressing.—May it spread until the whole earth shall be full of the knowledge of God: So prays your brother, &c.

SOLOMON GOODALE.

Bristol, Dec. 29th, 1817.

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## Obituary.

### MRS. ANN BARNWELL.

THE Summer and Autumn of 1817, will be a memorable date in the history of many places in the Southern States. During that period, it will be recollected, that pestilence and death were impressive, and prevailing parts, in the order of every day. In frequent instances the standards of society were demolished by the arm of desolation, and its pillars broken down from the church of God. The dignity and ornament of numerous communities were swept into the dust, whilst the emblems of unavailing sorrow, were assumed.

On no place was the visitation more signal, than on the town of Beaufort, S. C. This town has existed for near a century, and previous to the last afflictive season, had been deemed uncommonly healthy. It was then, how-

ever, doomed to suffer under the pressure of a more awful judgment, than its annals had ever witnessed. Death advanced with a persevering step, and seemed determined to exhibit his gloomy features in every house. So general was the calamity, that individuals were engrossed to such an extent by their own solitudes and miseries, as to forget what was due to others, and therefore the usual offices of sympathy and friendship were in a great degree precluded.

Among those who happily passed from the conflicts of the present state, to the triumphs of realized hope, is to be numbered Mrs. ANN BARNWELL. As she was not among the earliest victims to the prevailing disease, she had an interval of health, during the distress-

ing period, for the further display of her exalted benevolence in ministering to the necessities and afflictions of others. After a course of laborious vigilance and anxiety in attending the sick, and in seizing every occasion to recommend the consolations of Christ, she was herself called to her long desired reversion. Her loss is felt, and lamented by a numerous circle of friends who had long admired the uncommon brilliancy of her Christian course, and the sublime tendencies of piety in which she soared towards heaven. Enriched with the knowledge of salvation, and matured in the lively experiences of a devotional life, she appeared to all to have gone through the prescribed limits of her probation, and to be awaiting, in the quietness of faith, the rewarding benediction of her Lord. Her's was the spirit which rested not upon the mouldering confines of earth, which could find, in the sound of worldly joy, no according notes to the higher melodies of the soul, which could not be restrained from its holy aspirations, by the weight of its sluggish tenement, nor diverted from its superior flight, by the fascinations of secular delight. Her religion was communion with her God, her life was the expression of an elevated sense of his mercy, and her individual acts, successive exemplifications of a spirit bowing to heavenly authority. Her way was marked not by the commanding boldness of unexpected elevations, nor by the stern gloom of distressing depths, but by that engaging uniformity which the mind views with steady and unvarying delight. Her's was the happy faculty to blend religion, not only with the great occasions of existence, but with that minute series of events, which must fill up the greater part of every life. Her attainments in divine knowledge, and her acquaintance with her own heart had furnished her with an unusual promptitude in giving instructive solutions for all that was mysterious and complicated in the arrangements of Providence. And whilst spirits with less perceptible traces of the divine image, than that which she bore, would be urged by impetuous emotions to the disquietude of repining grief, she could meet, with the smile of submission,—events which were most adverse to favourite anticipations. With her it seemed to be an established concession, that the sufferings of time were as much the gift of the Lord, and the privilege of his people, as the joys and comforts which they so readily accepted at his hands. Of several very trying visitations, the writ-

er of this has known her to speak, not with the indifference of a heart which was at ease, because it had not been lacerated; nor yet in the supineness of a sensibility which was not tortured because it had not bled; but with that interesting grace of enlightened resignation, which felt whilst it adored.

Mrs. Barnwell was the exemplary Christian. In the mildness of an unassuming splendour, she was conspicuous in rendering the tribute of visible homage to the precepts and injunctions of her heavenly Master. "There is one who adorns the doctrine of God her Saviour," was the concurring testimony of all her acquaintances. Her first care was to understand the will of God, and next to this was her strenuous and persevering activity, in minute, as well as comprehensive compliances. Her devotional bias was to be seen at all times; as well in the numerous circle which her pre-eminent worth had drawn around her, as in more retired conversations, with a select few. The position which she had taken, was an eminence from which she was unwilling to descend, to hold further intercourse with an unsubstantial scene of empty pleasures. In the light of her example there was a steadiness, which was the evident result of that inward fervour of affection, that gives to the path of the just, a brightness, improving into perfect day. Her works of benevolence were not a few shining marks, placed at distant and solitary intervals in the tenor of her life, but the unbroken lustre of an ascending series, of which heaven was to be the consummation. The readiness and liberality, with which she contributed to pious designs, was frequently proved by the writer of this sketch, who deeply feels, and regrets so great a loss to the church as that occasioned by her death.

If there was any one quality for which Mrs. Barnwell was remarkable, it was that practical, and experimental unction of grace, which gave a most happy sweetness to her general deportment. It is admitted that a constitutional suavity of disposition has often appeared to possess all the evenness and serenity of Christian equanimity. But it must always be observed, that such dispositions, however delicately wrought, are, both in principle and in practice, different from the temper of one under divine influence. The latter can assign a reason for all the placid movements of conduct; the former has a mildness which is the mere quiescence of nature, and consequently possesses no moral dignity; the one has



a gentleness of spirit, the result of deep and searching convictions of the meanness and depravity of human nature, whilst the other has only that which a happy organization of the intellectual and perceptive faculties may produce. Under the agitations of life, the one is calm, through patience, the other through indifference. That excellency of disposition, for which Mrs. Barnwell was distinguished, should not be regarded as a trivial attainment. It holds an important rank in the list of graces. It is a rare thing to find in the general temper of religious professors, even the essentials of that equanimity, which should be a prominent feature in all. It is more usual to observe haste and petulance, under adverse occurrences, instead of quietness and sobriety; to remark the deformity of a ruffled sensibility, instead of the ornament of a meek and quiet spirit, which in the sight of God is of great price. Of such a disposition, the subject of these observations was an eminent example. In this respect, she long stood as an interesting pattern to those around her. At all times and under all circumstances, she had an identity of character which testified her predominant sense of all the proprieties of the Christian life.

For the eight or ten last years of her life, she was a most exemplary member of the Beaufort Baptist church. As she had entered this church from a high sense of duty, it was her constant care to maintain a spirit and conduct suitable to her distinct and open professions. As she had deliberately resolved to die under the name of a Baptist, so her dignified deportment accorded well with that refined and independent persuasion of truth by which genuine Baptists should be governed. She could appreciate the truths of the gospel with a discerning sense of their spiritual force. She knew that there was a responsibility upon the station of every individual in a church, and hence was an active observer of every thing which belonged to her sphere. During an interval of the church's being destitute of a pastor, she united with a few pious friends in fixing a certain day in every week for fasting and prayer, that God would again give them his word and ordinances, and revive his work among them.

Her father was the Rev. Mr. Hutson, one of the first pastors of the Presbyterian church at Stoney Creek, Prince-William-Parish, S. C. Her mother is well known to the religious world as the subject of that interesting biography, entitled, "Living Christian-

ity." Mrs. Barnwell had a new edition of this work published of late years, and thus made a most acceptable addition to the means of religious improvement among her acquaintances. The spirit of her excellent mother seemed to have rested on her, and she passed through the vale of life to the sixty-third year of her age, in the spirit and exercise of "Living Christianity."

She delighted in frequenting the house of God. The ministrations of the word, and the administration of the ordinances, had attractions for her far beyond all things with which this world can address the senses. Those who had the pleasure to address the congregation, of which she was a part, were compelled to remark the profound reverence with which she waited on the Lord. Those sermons which contained the clearest expositions of that doctrine, on which the name of Christ had stamped a peculiar lustre, were obviously the most dear to her. At the same time she was ever ready to receive impressive exhortations to duty from the pulpit, and would not charge a legal spirit upon the preacher. She could well understand that the necessary proportions of the Christian ministry would be destroyed, if doctrines were insisted on to the neglect of duties, or duties to the neglect of doctrines. The word of Christ was food to her, whether it conveyed the joyful representation of the believer's privileges, or the authoritative injunctions of her divine Master. Hence she seldom heard sermons with which she was not satisfied, and often heard those with which she was pleased.

The last moments of this distinguished Christian, were such as her previous history would have induced us to anticipate. Her desire to depart and be with Christ, was the obvious and triumphant inclination of her soul. She exulted in the light of that festal morn which was to introduce her spirit to the surprising ecstasies of celestial joy. The visions of final bliss which spread a glow of reposing brightness over her visage, exhibited a striking contrast to the affliction and gloom of that community, which saw that a mother in Israel had left them, and was gone to her rest.

DIED in Haverhill, on the 8th ult. much lamented, the Rev. WILLIAM BATCHELDER, pastor of the Baptist church in that place, aged 50. His remains were interred on the Tuesday following, with every mark of respect.

At two o'clock, P. M. the corpse was

removed to the meeting-house, which, on the occasion, was deeply shaded with the emblems of mourning. The service commenced by an anthem, "*I heard a great voice from heaven, &c.*" followed by solemn, fervent prayer by the Rev. Mr. Grafton. An appropriate sermon was then delivered by Rev. Dr. Baldwin, to a numerous, weeping audience, founded on 1 Kings, xlii. 30. — *And they wept over him, saying, Alas, my brother!* The throne of

grace was again addressed in an affectionate prayer, by the Rev. Mr. Bolles. The 31st hymn, 2d Book, and 18th, 1st Book, Dr. Watts, were also sung.

The corpse, attended by a numerous procession, among whom were many of the neighbouring clergy of different denominations, was then conveyed to *the grave, the house appointed for all living,*

— A more particular account of the life and labours of Mr. Batchelder, may be expected in our next.

## Ordinations.

In our 54th. Number, we briefly noticed the Ordination of Mr. Flavel Shurtleff, since which, the following account has been sent us for insertion.

ORDAINED at Bridgewater, on the 16th. day of Sept. ult. to the work of an Evangelist, Rev. FLAVEL SHURTLEFF.—Rev. Timothy Hodsdon, of Hollis, Me. offered up the introductory prayer. Rev. Dr. Messer, President of Brown University, preached a learned and appropriate discourse from 1. Tim. iii. 1. "This is a true saying, If a man desire the office of a bishop, he desireth a good work." Rev. Mr. Baker, of Providence, prayed at the imposition of hands. Rev. Dr. Gano gave a very scriptural, solemn, pathetic, and affectionate charge to his young ministering brother. Rev. Mr. Benedict, of Pawtucket, gave the token of the fellowship of the council and churches, and Rev. Silas Hall, of New-Bedford, made the concluding prayer.

The exercises were solemn, appropriate, and to a high degree interesting, and gratifying to the devout feelings of a large and respectable audience. It is believed that the good impressions then made, are yet permanent and salutary.

Mr. Shurtleff is a graduate of Brown University, was a member of the church in Providence of which the Rev. Dr. Gano is Pastor; and received ordination at the united voice of the Church and Society where he now labours.

— At Norfolk, (Conn.) on Thursday, Decem. 4th, 1817, Rev. ZALMON TOBY, a member of the Church at Colebrook, and a graduate of Brown University, was solemnly set apart to the work of the gospel ministry. Rev. John Leland preached on the occasion, an appropriate discourse from 2 Cor. iv. 7; Rev. Nathaniel Otis, of Lebanon Springs, (N. Y.) offered up the ordaining prayer; Rev. Jesse Hartwell,

of New-Marlborough, (Mass.), gave the charge; the fellowship of the churches was presented by Rev. John Buttolph, of Northeast, N.Y. concluding prayer by Rev. Mr. Sherwood, of Egremont, (Mass.)

ORDAINED at Orland, (Me.) on the 16th. July, 1817, brother BENJAMIN BUCK, to the work of the gospel ministry. Brother Thomas Merrit preached from 2 Tim. iv. 2. "Preach the word." Brother Amos Allen offered up the ordaining prayer; brother Enoch Hunting gave the charge; brother Ebenezer Pukham gave the right hand of fellowship; and Brother John Roundy offered the concluding prayer. The assembly was large, and though the day was uncomfortably warm, they manifested no uneasiness during the appropriate services. All was silent, decent, and solemn attention. Brother Buck is to take the charge of the churches in Orland and Bucksport.

INSTALLED at South-Reading, 23d April, 1818, Elder GUSTAVUS F. DAVIS, to the pastoral care of the Baptist Church in that place. The public exercises commenced by singing. Elder George Phippen, of Lynn, offered the introductory prayer. Elder Lucius Bolles, of Salem, delivered an appropriate discourse, from 1 Timothy, iv. 16. "Take heed unto thyself," &c. Elder Jeremiah Chaplin, of Danvers, gave the right hand of fellowship, and very feelingly and pertinently adverting to the solemnities of the interment of an esteemed brother in the ministry, whose remains had recently been committed to the tomb, noticed the contrast between that and the present pleasing occasion, which led him to perceive the good providence of God, in strengthening the hands of his ministering servants in this vicinity, by sending another

er watchman to labour on these walls of Zion.

Elder Bela Jacobs, of Pawtucket, R.I. made the concluding prayer; after which Elder Davis read 77th hymn, 2 Book, in Watts, Stand up my soul, &c. which was sung, closing with an

interesting anthem. Benediction by Elder Bolles.

The day was fair, and the opportunity pleasant. May its services leave an abiding and comfortable impression on the minds of those who witnessed them.

*judge!*

## Poetry.

### MISSIONARY HYMN.

*"We cannot but speak the things which we have seen and heard."*

Acts iv. 20.

WE have heard the joyful news;  
Now let others hear it:  
Bear the tidings to the Jews;  
To the nations bear it.  
They who know the joyful sound,  
Never should conceal it;  
But to all the world around,  
Far and wide reveal it.

Joyful news the Gospel is,  
And to thought confounding;  
Wonder, O ye heavens, at this;  
Sing of grace abounding.  
Grace like this was never known,  
God our nature wearing;  
Making human guilt his own,  
And our sorrows bearing.

Spread abroad the joyful sound;  
Fly in all directions;  
Speak to men the world around,  
Men of all complexions.  
All are sinners needing grace;  
God's own word has said it;  
Go with speed to every place,  
And unwearied spread it.

And may He whose grace it is,  
Give the world a blessing;  
Make the conquer'd nations his;  
Every ill redressing.  
May he take the veil away,  
All the earth o'erspreading;  
And his mighty power display,  
All our hopes exceeding.

[*Evangel. Mag.*

### LINES ON AGRIPPA'S REPLY TO PAUL.

*"Almost thou persuadest me to be a Christian."*

WHAT? but *almost* convinc'd! and  
rest you there? [care!  
Sad proof, O King, your soul is not your  
Not so the famish'd wretch, on seeing  
bread,  
Would say, "Enough! *I could almost*  
*be fed,*  
Ner would the sick to his physician say,  
"*I could almost be cur'd,* go thou thy  
way;"  
Nor would the pris'ner, if a gap he see,  
Say, unconcern'd, "*I could almost go*  
*free;*"  
Nor would the rebel, should his prince  
forgive,  
Refusing say, "*I'm half inclin'd to live;*"  
What then! are God, the soul, eternal  
things,  
Death, heaven and hell, concerns too  
small for kings?  
Shall sublunary honours, pomp and  
power,  
And regal state, the gewgaws of an  
hour,  
Engross the conscious mind, nor once  
leave room  
For dread eternity, and final doom?  
Ah, fool! ere long, thou'lt know, to aw-  
ful cost,  
'That to be *almost sav'd,* is *wholly to be*  
*lost!*  
The case how awful! yet alas, how true!  
The case, O! Formalist, applies to you!  
Flee, then, to Christ—ensure the saving  
hour,  
Bear not his *name* alone, but own his  
*pow'r.*

[*London Evang. Mag.*

*To Readers and Correspondents.*

We regret that we are obliged to omit noticing several Missionary Societies in this Number; particularly, the communication signed "Silas," giving an account of the "Annual meeting of the Society for Norfolk County and vicinity." We hope our friends will excuse this unintentional delay.—Other communications have been received, and are under consideration.

Several pieces of *Poetry* are on our files; few of which possess sufficient merit to entitle them to insertion.

Communications for the Magazine, free of expense, will be gratefully received and duly attended to.

We have been requested by a Correspondent, to mention that the Females of the Baptist society in Mechanicville, in the state of New-York, have presented their Pastor, the Rev. JOHN ELLIS, with the sum necessary to constitute him a member of the American Bible Society for life.

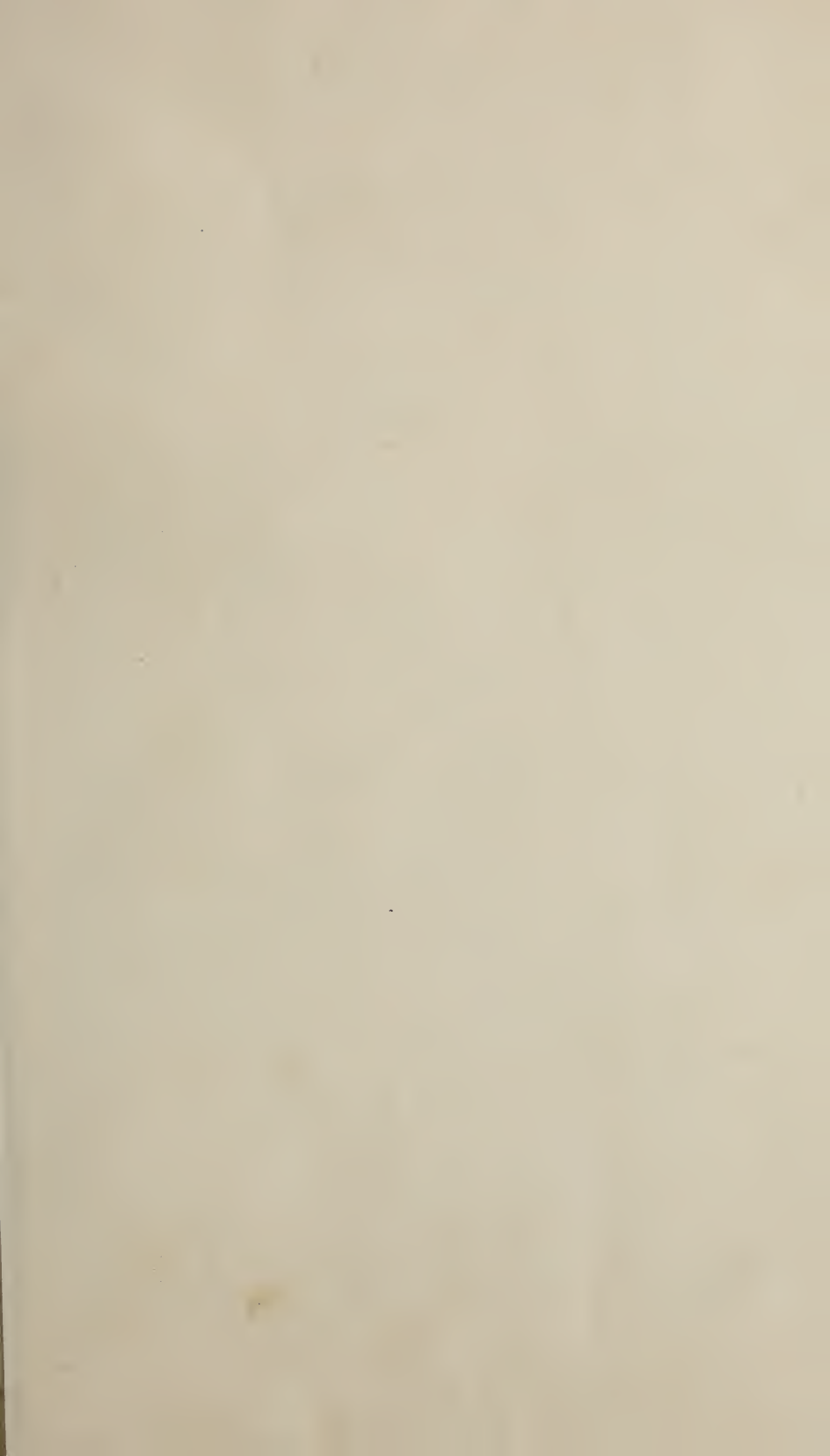
WE have received a letter from the Rev. DAVID BENEDICT, of Pawtucket, R. I. complaining of the Strictures on ROBINSON'S History of Baptism, contained in our two last numbers, and requesting that a "few pages may be reserved in our next for the insertion of some remarks intended to vindicate the character of Mr. ROBINSON as a very learned and authentic historian, and to exhibit some of the excellencies of his justly celebrated production, which we have passed over in silence."

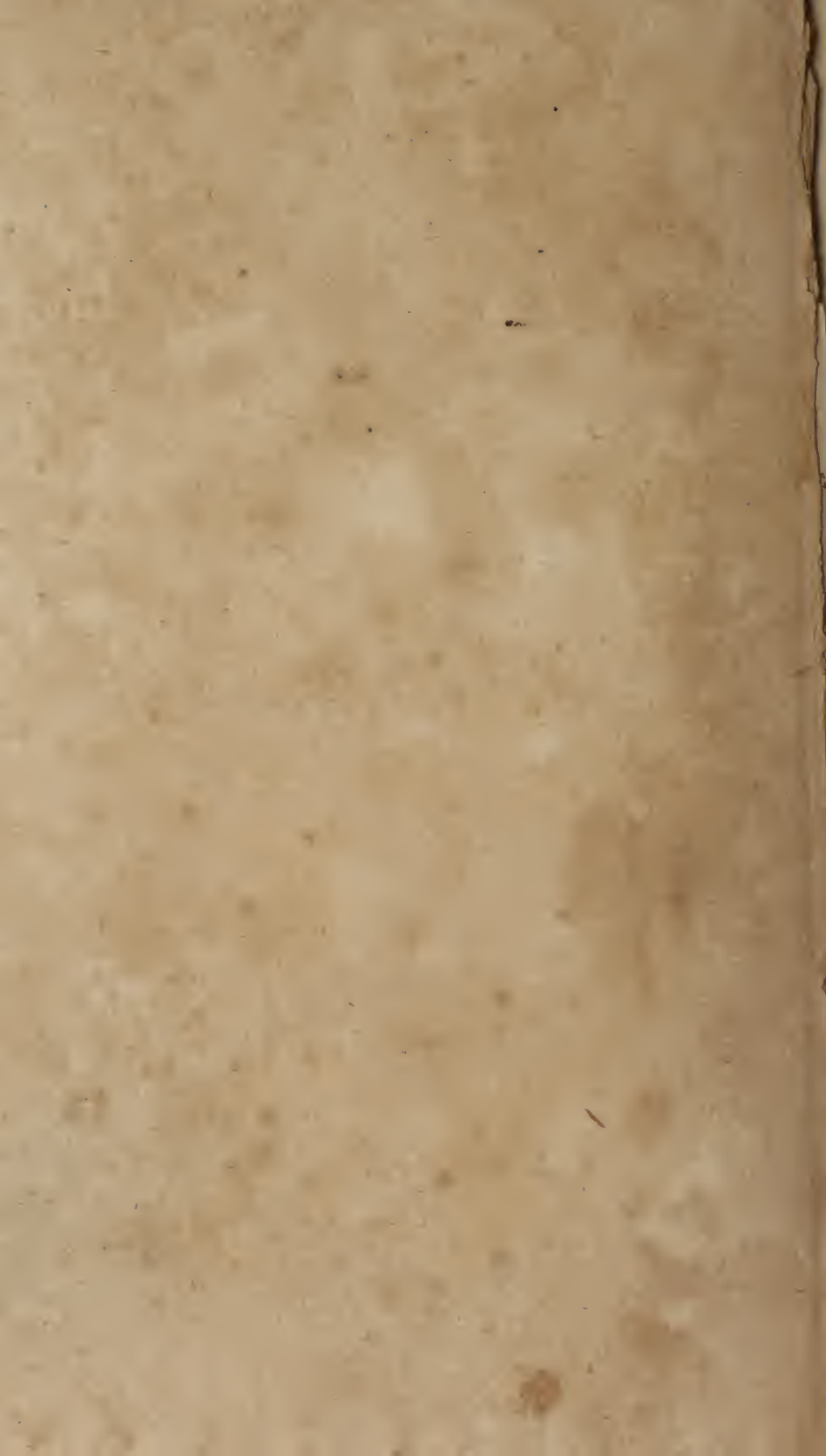
As we never doubted the learning of Mr. Robinson, nor the authenticity of his history, except on the single point named in the review, and especially as we repeatedly expressed our high approbation of the work so far as the main subject was concerned, we can surely feel no objection to inserting any remarks in vindication of the history, calculated to establish the antiquity and validity of believers' baptism; and as Mr. Benedict asserts that "he does not seek a controversy on the subject," we sincerely hope that his communication will be of such a nature as to require no further reply on our part.

We can assure Mr. BENEDICT, that our Strictures upon the socinianism of Mr. ROBINSON were not made with a view to implicate him or his fellow-publishers as desirous of "propagating this dangerous and prevailing error." Our only object was to guard the readers of the history against receiving too implicitly, its sly insinuations against the peculiar doctrines of Christianity. Of the propriety of this, we have been more fully satisfied by observing, in a recent socinian publication, a reference to the very passage in the history on which we commented, and in support of the same opinion which we exposed, and disproved. We hope Mr. Benedict will therefore justify us, and consider himself exonerated, if we give in this place, his own words in relation to this subject.—"I am free to declare, that I did not engage in the publication of Robinson for the sake of propagating socinianism; neither have I any inclination to embrace this cold and comfortless theology, whose principal aim has ever been to persuade other Christians to its belief, rather than to convert sinners to God."

IF We state for the information of those who have recently subscribed for the Magazine, that the 55th Number is now reprinting, and will be ready for delivery with Number 58. While we are gratified with the large number of our subscribers, now amounting to more than Ten Thousand, we are persuaded there is still room for that number to be greatly increased. And when our friends consider that the circulation of the Magazine is designed to promote the prosperity of Missions, and the interests of the churches in general; and especially that no work of equal magnitude in the United States is afforded so cheap by nearly one half, we hope they will neither delay to forward the amount of their own subscriptions, nor to use their influence to obtain additional subscribers in their respective neighbourhoods.

It may be gratifying to our readers, to learn that the ship Independence of Boston, on board of which were our missionaries to Burmah, Messrs. COLEMAN and WHEELOCK, with their wives, was spoken off the Cape of Good Hope, on the 25th of January, on her way to Calcutta, where we hope she has arrived in safety.





Good things.

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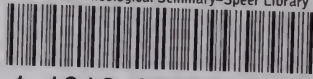
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